

THE  
JUST MAN  
DEFENCE

OR,

The Declaration of the Judgement  
of *James Arminius*, Doctor and  
Professor of Divinity in the  
University of *Leyden*;

Concerning  
THE PRINCIPAL POINTS  
of Religion, before the States of Hol-  
land, and *Westfriesland*.

To which is added,  
Nine Questions exhibited by the  
Deputies of the Synod, to the Noble  
Lords the Regulators of the  
University of *Leyden*.  
with their solution.

Translated for the Vindication of Truth, by  
*Tobias Conyers* sometimes of *Peter-houſe*  
in Cambridge.

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*Magna eſt veritas & prevalebit.*

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London, Printed for Henry Eversden at the Grey-  
hound in *Pauls Church-yard*. 1657.







TO HIS  
HIGHNESS,  
*Oliver, Lord Pro-*  
tector of the Common-  
wealth of *Great Britain*  
and *Ireland.*

*Great Sir,*



Presume the de-  
dication of these  
papers without  
any Apologie to  
your Lordship,  
having been already presen-  
ted to States and Princes ;  
not that your Highness (in  
whom so many princely ver-  
tues are constellated) stood  
in need of a translation, but

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that an obvious Dialect  
might supersede the pains of  
an Original Traverse, and re-  
mit unto your Lordship all  
possible time to satisfy the  
importunity of those affairs  
which do publickly sollicite  
you for a dispatch of them.  
Had not the concernments  
of truth been of greater im-  
portance to me then any per-  
sonal consideration (though  
I am not stupidly insensible)  
I should have been loth my  
Lord——But in as much as  
the name of *Arminians* is  
violently obtruded upon us,  
who beleeve that Christ di-  
ed for all, and tasted death  
for every man according to  
the Scriptures, whereby our  
persons are indevoured to be  
rendered odious, and the  
blessed word of the kingdom  
in

in our mouths scandalous and  
offensive, I judged it reason-  
able to offer the authors  
judgment to English view ;  
not that I desire the Transla-  
tion of his should be lookt up-  
on as the interpretation of  
mine ( being never yet drawn  
by any inquisitory exami-  
nation to a full approbation  
or dislike of it ) but that I  
might put an opportunity in-  
to the hands of indifferent  
men, of resolving themselves  
that *Arminius* was no such  
monster in religion as some  
men have attempted to re-  
present him, and that his  
name stands undeservedly  
blotted in the *Ecclesiastick*  
*Rolls* of continual obloquie.  
It was a worthy essay of  
Your Highness upon occasi-

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on at Whitehall; That it was  
not so much what a man  
held, but how he held it;  
( A religious calenture hath  
alwaies been a dangerous ma-  
ladie in the Eye of State-  
Physitians ) I am confident  
the Doctor in this draught of  
himself will abundantly pleas  
you, in whom Learning and  
Ingenuity, Piety and Mode-  
ration contend together for  
the mastery, and this by the  
happy ducture of Christian  
Principles; which if the like  
tenderneſs, candour and mo-  
deſty had been used by the  
Reformed Churches in Scot-  
land and elſewhere, which  
for peace and charitie's ſake  
I ſpare to mention, they had  
not given that cauſe to perſons  
of great and leſſer quality to  
com-

---

complainte of them, and occasion'd so great a reproach and scandall to that common religion we all professe.

It would not become me to unravell this bottom, hoping by the timely interposure of Your Lordships wisdom and goodnes, with the care and prudence of those noble Patriots about you, we may not have ground (in things of less alloy) to expostulate in our own Country: 'ts well known (my Lord) what countenance the Scriptures, carry with the doctrine of general attonement, and how much it looks like the doctrine of the Church of England (so we call it) and

and that the major part of the Bishops and Doctors during the Episcopal Hierarchy, were deeply baptized there-into, and the late King himself: yet did they never discountenance piety and learning in men of the contrary judgment, either in Country or University, by rendering them uncapable of imployment, either Civil or Ecclesiastick, or draw them to recant their opinions before their institution and induction into any place: witness the credit and promotion of *Sibbs, Preston, Pridjeux, Holdsworth, Bromrig, Love, Hall, &c.* Nay great *Strafford* president of the Court in the North, did in the hearing of some persons, who are still living testimonies thereof, publickly

publicly rebuke some Ministers of the Arminian party so called ( though he himself a great promoter of that interest ) for bearing themselves high upon court favour, and told them, it was the will of his master and the Doctors of the Church, that all moderation should be used herein. The Scène is altered; these pluck't off the stage, and your Lordship taken up. I should be highly injurious to those many sacred vows and protestations your Highness hath so often made for Christian Liberty, should I entertain a thought you would act your part with less tenderness and indulgency than any of those that have had their fatal Exit. My Lord, You have been a man of War,

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War, Liberty was that *Mot-*  
*to* in your *Ensign* which en-  
couraged the Soldiers of  
Christ to fight and pray un-  
der you, & for which I make  
no question victory came so  
often and lighted upon your  
banner: I beseech you by the  
mercies of God, and by what  
ever is dear or near unto you,  
that you would not expose us  
by your authority to the wills  
of those who are so straitned  
in their principles, as their  
affections, in brotherly tole-  
ration are shut up against us  
likewise; but that all your  
Acts of Grace, like the Or-  
ders of Heaven issuing out  
from your great Master, may  
impartially look to the good  
of all. I cannot (with the  
zeal of *Arminius*) petition  
your Highness for a Natio-  
nal



nal Synod, and to establish Ecclesiastick sanctions by civil authority, lest it have the same event (or somewhat worse) with the *Dort-Confession*, but (salving the honor and consciences of those Gentlemen, the commissioners for Approbation of Ministers) I must needs think the nature of Orthodox and Heterodox would be better prov'd by a subscription to a known Confession of Faith drawn up in Scripture terms & phrases, according to w<sup>ch</sup> the Preachers of the Gospel might & ought to frame and level their judgments and doctrines; then by the sudden and extempore resolves to a few unpredimeditated Questions (till the present occasion) lockt up in the breasts of some particular men.

An. 1618,  
1619.  
And

2 Chron. 34  
35.

And this I am bold to offer to your Lordship, not as to one of *Machiavells Princes*, who will not follow Religion too close at the heels; or to a Roman *Gallio*, who careth for none of these things; but as to a good *Josiah*, whose heart melted at the hearing of the Law, and covenanted with his God, to take away all the abominations out of all the Countreys that pertained to the Children of Israel. That no *Pharaoh Necho* may come up against you, and the people of this Land; but that peace and prosperity may attend You, and your Name be as a precious oylment poured out upon the inhabitants of Zion, is the unfeigned Prayer of

June 5. 1655.

My Lord,  
Your Highness's most humble  
Servant, Tobias Conyers.



To the  
CHRISTIAN READER.



*Ts the chief intent of the Author (as far as I can judge) next to the Vindication of Truth, and himself, to set thy judgment right in the great points of Predestination and Providence, and to show the happy compliance 'twixt the free and unmerited grace of God and Mans Will, not sacrilegiously admitting the latter as a copartner with the former in the work of conversion; but with much respect subordinating the one to the other, reserving unto each their peculiar vertues and operations, making the new creation so to animate the old, as to restore weakned powers and debilitated faculties to much of their ancient Strength & vigor, and fit them for action. Surely had I thought  
the*

John 1.9.

the Doctor had been an enemy to  
grace (as too many of the great  
Clerks of the world are) I should  
have wished his Judgment had for  
ever slept in darkness and never  
been awaked by me or any other to  
see the English light! But by that  
lively portraiture which he hath  
drawn of himself, I am apt to think  
his mind was well beautified with  
many fair Ideas of Truth, and his  
understanding enlightened with a  
raie from that divine light which  
lighteth every one that cometh  
into the world; I cannot attri-  
bute the growth and encrease of the  
Supralapsarian & Sublapsarian de-  
ctrine in some of the reformed Chur-  
ches, to any thing so much as the  
untutored zeal of some men (other-  
wise eminent in their generation) in  
the beginning of reformation; who  
having fallen out with the church  
of Rome, and that upon the account  
of their strange innovations, and  
ungodly errors, their Mass, Sa-  
craments, works, merit, indulgen-  
cies,

cures, pardons, &c. they tore away  
 indeed much of this Superstition,  
 and testified to the world their  
 dislike of all such erroneous Te-  
 ments & cursed practises: But when  
 like wise Chirurgians they should  
 have known when the cure had been  
 nigh finished, they still continued  
 launching the sore deeper and deeper  
 till they had let out some of the  
 very vitals of Religion, and maimed  
 the doctrine of Christianity in some  
 of the principal members thereof.  
 What was Orthodox at Rome must  
 needs be Heterodox at Geneva,  
 for fear (as I imagine) lest the  
 Orifice should close, and the Body  
 Ecclesiastick return to its former  
 temper. \* How doth Calvin beat  
 his head thorough the whole body  
 of his Institutions (the more to  
 alienate, as I conceive, the minds  
 of men from the Romish Religion)  
 to draw up the Protestant Princi-  
 ples in the greatest contrariety ima-  
 ginable to those of Rome, fearing  
 least he should never get far enough  
 and both

\* A good  
 end is not  
 to be at-  
 tained by  
 sinister &  
 indirect  
 means.

both in doctrine and discipline from  
them: Think not Christian Rea-  
der, that I favour the Romish  
Church herein, or intend to throw  
dirt in the face of the Reform'd,  
(this were to slander my mother,  
and reproach the womb that bare  
me) I only labour thy satisfaction,  
and by a modest disquisition, to  
light thee in to the rise and grounds  
of this controversie. Neither am  
I engaged in my judgment against  
all or half of the Protestant Chur-  
ches, the major part are of the same  
mind in the doctrine of Predestina-  
tion as the author will satisfie thee  
in the ensuing discourse. I know  
no rigid Predestinarians, but  
those of Sabauda and Geneva, the  
Presbiterate Scots, who (acco-  
ding to their ancient league and  
freindship to comply with the  
French) have fetch't much of their  
Religion thence, and those at home  
upon whose Spirits the doctrine of  
the Kirk hath been too much ascer-  
nant. Yet what great respect I  
have

have born to the opinion of my reverend and learned brethren dissenting herein, even to the shaking of my own faith, being more ready to accuse my self of pride, ignorance, and singularity (the usual parents of error) then them of unsoundness, I have abundantly testified, privately and publickly; and herein Mr. Richard Copeman a worthy Gentleman and a Justice of Peace for the County of Norfolk, & many others, though of a different opinion, will be my witnesses: The more I came to search into the nature and being of that great Jehovah revealed in the word of life, the more I found it unworthy of the entertainment of a Christians heart, that no way could be found out by infinite wisdom to glorifie the divine Attributes, but by the precise ordination of almost infinite numbers of his children to eternal and remediless torments, without the least intution or respect to their sin and disobedience: I should for-

get that I were a creature (which  
 the egritudes and infirmities of  
 soul and body do daily admonish me  
 of) were I unwilling to acknow-  
 ledge that great prerogative of heav-  
 en, Gods Sovereignty over me, yet  
 should I be a parasite in religion in  
 attributing any thing to divine  
 power, but what his Justice, Wis-  
 dom, and Goodness permits me.  
 Will a man tell a lye for God?  
 I solemnly profess, I know not, with  
 what hope of advantage I should  
 proponnd Christ as an object of  
 faith in a generall exhortati-  
 on to the people, if he dyed not for  
 them; certainly the secret will of  
 God is the same with his revealed,  
 he is unskild in the art of dissimula-  
 tion; his words alwaies agree with  
 his mind; let God be true and  
 every man a liar. I cannot be of  
 the judgment of Piscator, who  
 faith reprobate persons are abso-  
 lutely ordaired to this twofold evil,  
 to undergo everlasting punishment,  
 and necessarily sin; and therefore to  
 sin

Pisc. resp.  
 ad vors.  
 Part I.  
 pag. 120.



sin that they might be justly punish- Zanch. lib.  
ed: and Zanchy tells us that 5. de n. v.  
reprobates are held so fast under Dei, cap. 2.  
Gods Almighty decree, that they de Predest.  
cannot but sin and perish: Its re- See Gods  
ported of Tiberius, upon the fall love to  
of Elius Sejanus raised for the ruin Mankind.  
of the house of Germanicus, being  
resolved to leave no stemme to grow  
out of that unhappy root, purposed  
to put the young and tender daugh-  
ter of Sejanus to death, the Roman  
laws forbidding to strangle a Virgin,  
he caused her to be deflowered by the  
executioner, at the foot of the Peter Ber-  
Gemonian staires, and then tius Ep.  
strangled: Rardon O good God the  
teachers of thy Church, who have  
published thy unalterable resolves  
in thy eternal decree of putting to  
everlasting death infinite numbers  
of virgin and undeflowered souls  
(the righteous laws of heaven not  
permitting it) thy determinations  
likewise that sin and Satan should  
first vitiate and constuprate them:  
If this were once generally received  
that

that men sin necessarily and un-  
avoidably, and all that they do in  
pursuance of the divine decree,  
what would this introduce but Sto-  
icism and Manichisme? would it  
not be an inlet to all loose-  
ness and licentiousness, an inunda-  
tion to all barbarism and wicked-  
ness, and in fine this undergovern-  
ment of the world suffer a dissoluti-  
on? But O my deare Brother!  
labour to eschew evill, and do good,  
and be confident his grace will be  
sufficient for thee. Say not in thy  
heart I am shut out from the love  
of God, I am as a dry tree: draw  
neere to this communicative and  
diffusive love of God, that thy soule  
may be drenched therewith: I am  
very well assured by the blessed  
word of truth, there stands no de-  
cree of Reprobation, like the Che-  
rubim in the garden of Eden with a  
flaming sword in it's hand, to keep  
the way from the greater part of  
men to the tree of life: God is  
not contributory by any voluntary  
pur

purpose or act to the perdition of any  
of his Creatures; yet is he so great  
a lover of righteousness and justice  
that he will punish sin unrepented of  
where ever he finds it. Above all  
things pursue peace with all men  
if it be possible, and holiness, with-  
out which no man shall see the  
Lord, take not up anything contain-  
ed in these papers for contention,  
strife, and debate; O flee vaine  
janglings, which defile the judg-  
ment, corrupt the heart, and tend  
not to edification! The church of  
God is too too much made an  
Amphitheater; Religion a mere  
disgladiation; the severall opinions  
the combatants, the weapons car-  
nall and not Spirituall, and the  
prize (I fear) Self-glory, and self-  
advancement. If thou knowest  
these things, happy art thou if thou  
doest them, let thy knowledge looke Joh. 13. 17  
to practice, as the fruit, and thy  
practice to knowledge, as the guide;  
and be assured, they will both lead  
to hapinesse, as the end. But, not  
to

Phil. 3. 15,  
16.

to swell this Epistle beyond its proportion, let me tell thee, thou must vouchsafe this peece a diligent perusal, if thou wouldest reap any profit by it; expect not Rhetoricall flourishes to court thee with enticing words of vanity into the Authours judgment, or the soft strains of Eloquence to touch thee with delight; it is the mind of the Authour, the nature of the thing, and the translation it self forbids thee. Try all things (by the test of the Scripture) hold fast that which is good, Never thelesse, where we have already attained, let us walke by the same rule, let us minde the same things, and if in any thing thou be otherwise minded, God shall reveal even this unto thee;

June 5. 1655.



TO THE  
Noble and Potent  
STATES  
OF  
*Holland and VVest-*  
*friezland.*

*My Supreme Lords,*



Fter the confe-  
rence betwixt  
M.*Gomar* and  
my self at the  
*Hague* by the  
command of  
your Highnesses , before the  
B Lords

Lords Counsellors of the Supreme Court, four Ministers being present, and relation made thereof to your Highnesses, intimating the weight and moment of the Controversie betwixt us, it afterward was thought requisite by your noble Highnesses, to call both of us together, with the four Ministers, before you into your honourable Assembly, to signifie to us all this way what you should judge most expedient for that time ; So it fell out, Mr. *Gomar* confirm'd the debate a foot betwixt us, to be of that grand importance, that he durst not joyn issue with such an opinion as this of mine, in the presence of God ; and more then that, if it were not presently stopt, 'twould set the Provinces, Churches, Cities, and Citizens together by the ears, and every mans hand against his brother. To all which I answered nothing at that time, save that I knew not my self guilty of any such cruel opi-

opinion in Religion, being confident I should never administer any just cause or ground for Schism or dissention to build upon either in Church or State; in testimony whereof I was ready openly in all truth and sincerity to declare my mind in the whole matter of Religion, when ever I should be commanded thereunto before this Assembly, and that before I removed from the place where I then stood.

Upon which motion, it was judged convenient by your Highnesses that I should be called before you now to make good the proffer in these Sessions; and therefore it is that I now appear in this place faithfully to discharge it. But in as much as a sinister report of mee hath for so long a time spread it self not only at home, but abroad in forrain parts, and no little evil hath ensued thereupon, as if I had hitherto altogether refused (being often required there-

unto) to declare my judgement in the business of Religion; Wherefore I make it my humble request that you'l please to give me leave ingenuously to open my self in this matter before I proceed to other things.

In the year 1605. June 30. There came to me at *Leyden* three Deputies of the Synod of South-Holland, viz. *Francis Lansberge*, *Libert Fraxim*, and *Daniel Volege* of happy memory, Ministers of their respective Churches at Rotterdam, the Hague and Delph, being present with them two Ministers of the Synod of North-Holland, namely *Iohn Bogard* of the Church at Harleme, and *James Roland* of the Church at Amsterdam, telling me in their Classical Examinations of some Students in the University of Leyden, in order to their entrance into the Ministry, they received some new and unusual answers to the questions



tions propounded, contrary to the received Doctrine in the Churches, which they confirmed as having been disciplined into them by me; which things being so, they desired a friendly conference with me to know the bottom of this matter, whereby for the future they might better consult the affairs of the Church. To which I answered I could no way approve this manner of process, which would necessarily ever and anon multiply conference upon conference, even as oft as any Student should give any new answer, pretending to have learn'd the same of me; therefore 'twas better in my judgment, when any Schollar should frame any new Responsory in his Examinations, confirming the same from me, which should be judged by the Brethren contrary to the Confession and Catechism of the *Belgick Churches*, they would send for us both together, being ready

upon this account at my owne charge to come whereever it should please the Brethren to appoint ; and this course being taken once and again, the calumny or truth would plainly bee evinced.

And further to Mr. *Lansberge*, urging the conference in the name of the rest, answer was made, that as yet I saw not how I could admit of any such thing with them, appearing as Deputies from the Synod to whom they stood bound to give an account of all things done by them, unless my Superiours were likewise privy, and consenting, and also commanding me hereunto ; besides it's being joyned with no small hazard, if so be I should wholly cast my selfe upon their faithfulness in their own relation of the event of our conference to the Synod. And further, that they had no cause why they should require any such thing of me,

me, not conscious to my self of delivering any Doctrine either at *Leyden* or *Amsterdam* contrary to the *Word of God*, *Confession*, or *Catechism* of the *Churches* in *Holland*; That hitherto not any such thing was ever objected to me, being confident it would not easily be effected, if the Objector should be obliged to make good his Objections by proof; and in default thereof, to bear the blame himself. Notwithstanding if they would wave the title of *Deputation*, and proceed in their own name to a conference with me, I was ready at that instant to imbrace it; provided that in every point to be debated they would explaine their judgment, and I mine, each of us alledging our proofs, and debating one anothers judgments and reasons; if by this means we could satisfie one another, well and good; if not, no further relation should be made of it, but the whole matter deferred till a *National Synod*.

This being refused, we had departed asunder, had I not desired them, that in like manner they would move a Conference to Mr. *Gomar*, & *Trelcatius* of blessed memory, not judging my self to have given greater cause to them of such a motion as this, then either of them had done. The grounds of this my request I then added, which were too long now to repeat : To which they answered they would do accordingly, and that before their departure from *Leyden*; and so they did, as they themselves told me.

And this was the first request of this nature that ever was made to me, which occasion'd much Discourse; some giving a Narrative thereof imperfectly, and not as the whole matter was carried, smothering in silence the motion made by me, and the grounds thereof. Not many dayes after, about the 28. of *July*, in the same yeere 1605. the like

like was required by me in the Name of the Synodry of the Church of *Leyden*, yet with this *Proviso*, That if I approved of it, others likewise should be moved unto the same; if not, they would not proceed any further in this case: But when I had signified my dislike (with the Reasons thereof) herein to the Burrough-Master *Brouchovius*, and Mr. *Merula*, of godly memory, the Elders and Deputies sent to me in the Name of the said Synod, they were so well satisfied therewith, that nothing was further attempted by them in this business.

*November* the 9th. in the same year, *Francis Lansberge*, *Festus Hommius*, and their Associates, Deputies of the Synod of *South-Holland*, exhibited nine questions to the Lords Visitors of the University of *Leyden*, with a Petition annexed, that they would please to command the Professors of Divinity to answer to the same.

Doctor  
*Arminius*  
 was now  
 Professor  
 of Divini-  
 ty at *Ley-*  
*den.*

same. The Lords Visitors returned, that they could not approve the Proposat of any such questions to the Professors of Divinity; if they supposed any thing to be taught in the University contrary to the Truth, it was to be refer'd to the National Synod; ( which was hoped to be had very shortly ) in which they might more fully come to the knowledge and debate of it. Notwithstanding this Reply, the Deputies of the Synod further urged, that with their good leave they themselves would propound them to the Professors *S.T.* to know what every of them would voluntarily and freely answer thereunto; but neither could this likewise be obtained by them. All this being done without my knowledge, being ignorant why these Deputies came to the City, although not long after I came to know it.

In the mean while the whole yeer passed over, and I was not called

called upon again touching this matter, except *Anno 1607*. A little before the Synod of *South-Holland* was held at *Delphe*, there came to me *John Barnard* Minister of *Delphe*, *Festus Hommius* of *Leyden*, and *Dobbetius* Minister of *Dort*, to know of me what I had done in the refutation of the Anabaptists, of which giving them an account, it afforded matter of much discourse to us; being about to take their leave, they moved if I had done any thing in the business of Religion; that I would not think much to communicate the same to them, and they to the Synod, to satisfy their Brethren herein; which I could not consent unto, in that it could not be with that fruit, fitness, and advantage any where as in the National Synod, which wee hoped upon the first opportunity, to be celebrated according to the purpose of the noble and potent *Lords the States*; and there I would endeavor

deavour openly to manifest my thoughts, not being reserved in any thing of which they might complain. To which I added, if I should open my self in any thing to them, I could not commit the relation of it to their fidelity, every one in things of this nature being his own best Interpreter ; and so we took our leaves one of another.

Besides all these, I was privately desired by some Ministers, that I would vouchsafe to communicate my Meditations to the Colledge of Brethren in the Synod. By others I was moved to declare my thoughts to them , which in the fear of God, they would consider amongst themselves, giving their Faith not to divulge them. To the first of these I answered indifferently , that they had no ground why they should importune me in this more then others. To one of them (& he none of the meanest) I offered a conference 3  
several



severall times touching all the heads of Religion to be debated, whereby the truth of them might be solidly fortified, and the falsity refuted, and that in the presence of the chiefeſt of our Countrey-men; which was refused by him. To the rest severall answers were given, plainly denying what was requested to some; to others opening my self a little, and this as they were more or less known to me: But this accident sometimes besel me, that whatever I manifested to any, 'twas presently reported to others, although in the delivery it was judged Orthodox, and their Faith ingaged not to divulge it.

It's necessary that I also add what passed by Letters the utmost confines of our own Nation, *viz.* when in the Preparatory Convention at the *Hague*, June 1607. by the Summons of the Potent Lords, the States General, celebrated by the COLLEDGE of BRETHREN, I was friendly

friendly desired to make known my thoughts in the business of Religion to the said Colledge, ingaging to do their utmost endeavour to satisfie me, I should utterly refuse so to do. Now being sensible what a great deal of envie the matter thus related hath created me with many who thought greater honour due to this Assembly from me, being congregated from all the Provinces, I think my self obliged to give a more perfect account of it.

Before my departure from *Leyden* to this Convention at the *Hague*, there came to my hands five Articles appertaining to Religion, dispersed in some Provinces, read by some Ministers in their Ecclesiastick Conventions, & judged by them as containing my Judgement in those points of Religion.

The Articles were concerning Predestination, the fall of *Adam*, Free-will, Original Sin, and the Eter-

Eternal Salvation of Infants, which when I had thoroughly perused, I easily perceived by the Author of them whom I then spoke, being there present, signifying freely to him, that I had ground to believe those *Articles* proceeded from him, which he not obscurely confessing, answered, That they were not sent abroad as mine, but as points controverted amongst the Students at *Leyden*: To which I Reply'd, He wel knew that what ever was but lightly divulged this way would greatly prejudice my innocencie, and the *Articles* be imposed upon me, which I there openly professed never issued from me, neither did they agree with my judgement, neither (as far as I could judge) with the word of God.

Things thus passing 'twixt him and me in the presence of two Witnesses I judged it requisite, to mention the same in the Convention because of these persons being

ing present who had read the *Articles*, supposing them to be mine ( as some of them confirmed to mee ) which accordingly I did. The *Convention* being about to dissolve, their acts and proceedings register'd, and some of the Members injoined to give an account thereof to the *Lords*, the *States General*, I moved the Brethren they would be pleased to stay a little, having something to offer to them; which they consenting to, I told them the *five Articles* ( then in my hands, the tenor of which I briefly read to them ) I had certainly found to be sent abroad into several *Provinces*, as *Zealand* and the *Diocese of Utrecht*, by some of this Assembly; and read by some Ministers in their publike Meetings, and look't upon as comprehending my Judgment; I there solemnly with a good conscience in the presence of God, and before all that *Convention* professed, that these  
points

points of Religion were not mine, neither did they contain *my judgement*; and this I repeated over and over again, humbly beseeching the brethren, they would not so easily credit those flying reports of me, neither so lightly entertain that as coming from me; dispersed so much to my prejudice.

To this answer was made by one of the *Convention*, I should do wel to signifie to the brethren what I approved, or disliked in those *Articles*, whereby they might come to some knowledge of my judgement; which motion was seconded by some one. But I returned, this *Convention* was not summoned for any such end; that we had sit long enough; and that the *Lords the States* expected an answer: And thus we dissolved, no man urging it any further, or testifying their joyn-consent by any perswasive to the

reasonableness of it ; Nay, some there present gave out, as I afterward understood, that they had it in *special command* not to enter a debate of any *Doctrine*, which if it had fallen out, they would presently have deserted the *Convention*; and therefore the soliciting of me herein was far from being the minde of the whole *Assembly*.

*This is a true relation*, Most Noble and Potent States of my brethrens solicitation and my refusal, whence in my opinion its clearly manifest, if respect be had to *their request* and the *manner* of it to *my den'all*, and the *ground* thereof, together with my *Presentments* herein, there was no cause for this my accusation. *Their request* leading to a *Declaration* of my self in the matters of faith was not in my apprehension grounded upon the least reason, having never administered

stred cause to them (by teaching that at any time oppugnant to the Word of God, the Confession or Catechisme of the Belgick Churches) why they should desire this of me more then any other, having often avouched my readiness to give way (if any fruit shal be judged likely to come thereof) that this should be inquired into in a Synod either Provincial or National, that a further knowledge may be had thereof.

The manner of their Desire by *Deputies* did manifestly dislike me, being much oppressed with the prejudice of the Synod which is not presumed to solícite any man to a conference by their *Deputies*, without cause given them so to do; therefore 'twas not safe to admit of any such thing, lest by that means I should confess my self guilty of reaching something contrarie to what was right.

*Reasons of my refusal were these.*

First, not being under the Synod of *South* or *North-Holland*, but having other Superiours of my owne, to whom I stood bound to give an account of my actions, I could not consent to any conference with their *Deputies*, unless with their consent, and an express command from them; especially it being *incumbent* not as a *private duty* upon me, the *Deputies themselves* clearly enough intimating the *Conference* not to be of a private nature, in denying to lay aside the Title of *Deputation*, and proceed in their owne names with me. And therefore I had sinned against my *Superiors* if I had not refused the same. I wish their *Brethren* would remember, there was never yet any of our Ministers (subjected as a *Member* to their *respective Synod*)



*nod*) durst at any time enter a conference without the advice of the Magistrate, neither ever any particular Magistrate permit the Minister under his Jurisdiction to undertake a conference with the Deputies of the Churches, unless they had first consented to it, which they would often do by being present themselves by their *Deputies*.

Let them onely recollect what was done at *Leyden* in the cause *Nomina* of *Colthasius* at *Gouda*, with *Her- Locorum* *mannus Herberts* at *Horn*, in the *Gouda*, case of *Cornelius Wigyer* and *Me- Horna* *denblich* in the cause of *Taco*. *Meden-* *blicus*.

*Second Reason* dissuading me from the conference, was the great inequality thereof; equality being a necessary qualification in personal debates. 1. They came against me (with whom all things stood in a private capacity) arm'd with publike Authority: Now I

am not ignorant how greatly they are under-propt, who do any thing by vertue of this power. 2. They were three in number, besides the two deputed from the Synod of *North-Holland* with them ; I was alone, not onely destitute of help, but also of witnesses, to whom (as they likewise) I might safely commit my affairs. 3. They were not at Liberty, being compelled to hang upon the judgment of their Superiors, therefore strictly obliged to contend to the utmost for that opinion in Religion they were of, insomuch as 'twas not safe for them to admit of my reasons or arguments, though never so cogent and insoluble; which considered, I did not see what fruit or advantage could mutually result from this conference, as in equity should, and which on my part was likely to do, being free in my self, and able (by bringing my conscience

in,

in, without the ppejudice of any, to the examination) to admit of that which my conscience convinced of the Truth, should dictate to be right. Of how great concernment all these things are your Highness's had known more fully, if you had been present by your *Deputies* in that *Preparatory Convention*.

*Third Reason.* Their own relation after the conference to the Synod, could not but be divers wayes prejudicial to me, whether absent or present; if absent, it might easily happen (either by omission, addition, or dislocation of words, by inconsiderateness in defect of understanding, or imbecility in the want of memory, or by the prejudice of disaffection) a *Narrative* should be made otherwise then the truth of the thing required. If present, 'twere difficult to escape or correct this inconvenience, better credit be-  
C 4 ing

ing likely to be given to their own *Deputies*, then to my self a private person.

*Lastly*, By this means I should have yeelded the *Convention* some right and prerogative over mee, which it neither hath, nor I could give, considering my place, without injuring those our common *Magistrate* would set over me.

Therefore *Equitie* did not more constrain me, then *Necessity*, to repudiate this conference; yet might they have obtained their desire, if they would have imbraced a private *Debate* of all the *Articles of Christian Faith*, as I offered them; this being more accommodate to a mutual *edification*, where every one (as the manner is) may speak with freedom and familiarity, then the other where the Formalities of *Deputations* are observed: Neither was there the least ground why they should shew themselves so

so hard to be intreated in this case, when every one might have done it himself; having further delivered my mind herein, that whatever should be transacted by us should abide with us, and not pass abroad to any; which if they had consented to, I doubt not but we had either satisfied one another, or at last made appear, that no damage could accrue upon this our *mutual controversy* to the *Truth necessary to salvation, godliness, or christian peace.*

To omit these things, I cannot give an account to my self how these rumours are consistent one with another; I am complain'd of for not declaring my judgement, and yet in my own Countrey and forraign parts I am inveigh'd against, as if I indeavour'd the introduction of some impure Novel and false Tenents in *Church and Christian Religion.*

If

If I declare not my judgment, whence is the unsoundness of it manifest? If I explicate not my self, how can I bring in any falsities. If they be nothing but suspicions obtruded upon me, it's against the rule of Charity to attribute so much to them: But I am reported to expreis my selfe in some things, but not in all; yet even in them it's not darkly manifest whither I tend. That's to be here observed, whether any thing delivered by me be judged *contrary to the Word of God, or the Confession of the Belgick Churches*. If the last \* be proved, that I have taught any thing contrary to that I ingaged my self by my own subscription, I am liable to punishment; if the first \* be made good, I ought to be much more strictly dealt with, and obliged either to recant or to lay aside my place, especially if the heads of doctrine were notoriously injurious to the honour of God,

\* Not agreeing with the Belgick Confession.

\* Contrary to the Word of God.

God, and salvation of men. But if they were found neither to clash with the *Word of God*, nor the *Belgick Confession*, neither the inferences depending upon them, according to the Rule of the Schoolmen, *The consequences of a doctrine being false, the doctrine is false likewise, and so on the contrary.* One of these ought to have been done, either a charge brought in against me, or a discrediting the reports of me: The later I wished for; the first I feared not, notwithstanding the one and thirty *Articles* dispersed every where under my name, to the great prejudice of me, were noted by persons of great quality, into whose hands they were given, with what unfavouriness they were framed; with what *faith and conscience* they were imposed upon me: But I expect to hear, *Why did you not to avoyd these commotions, and to satisfie so many Ministers, fully open your self*

*selfe to your fellow-brethren in the whole matter of Religion, either for your own timely instruction, or their seasonable preparation to a mutuall conference ?*

Three inconveniences deterred me from this: Least

First, my judgment professed, should afford matter to them to frame an Action against me.

2. Least the same should be disquieted and refuted in their Pulpits and Academical Disputes.

3. Least it should be transmitted to Forraign Universities and Churches, with hope of obtaining a condemnatory sentence against it, and of bearing me down this way; that I had weighty cause to fear all these things, were not hard for me from the Tenents and Writings of some of them clearly to demonstrate. That which respects my Information



tion or instruction, which I might hope from thence, so it is; there being besides my selfe many others who had drawn up their meditations in the matters of Religion; instruction could not so profitably be administer'd any where as in the place of our joynt appearance, where a Definitive Sentence as they call it, might and ought to be pronounced; as for my brethrens seasonable Preparation to the Conference, certainly it would be Then most commodious *When every one* have produced their meditations together, and so the reason of all things at once might be had.

And thus I have washed away the things chiefly cast upon me, and come to discharge my promise and execute the commands which you my Lords the Noble and Potent *Sates* have  
laid

laid upon me, being confident hence no prejudice will arise, either to my person, or judgment, in that obedience ariseth from it, which next after God, and according to God, I owe to this honorable *Assembly*.

The *first and chief branch* in Religion, upon which I have fixed my thoughts for these many years last past, is the *Predestination of God*. That is, *the election and reprobation of men to life and death*; making my entrance here, I first explain what some have delivered in our Churches, and this University of *Leyden*, both in words and writings concerning it; then manifesting my thoughts upon that, I wil lastly proceed to a *Declaration* of my own judgment in this point.

The *Teachers* in our Churches are not at oneness and simplicity in their judgments touching this  
dec-

*doctrine*, but various and different amongst themselves.

The opinion of those who take the high and rigid way (as 'tis every where contained in their writings) is this,

1. That God by an eternal and immutable decree *out of men*, not considered as *made*, much less as *fallen*, hath predestinated some to everlasting life, others to eternal destruction, without any intuition, or *respect to righteousness or sin, obedience or disobedience*, of his pure *good pleasure*, to demonstrate the glory of his justice and mercy, (or, as others) his saving grace, wisdom, and most free power.

2. Besides this decree, God to have fore-appointed some certain *means* belonging to the execution thereof, and this by an everlasting and unchangeable Ordination

nation, these meanes are necessarily to follow by vertue of the preceding decree, and unavoidably to lead him that is predestinated to his fore-appointed end; Some of these *Meanes* lying in Common, appertaining joyntly to the decree of *Election* and *Reprobation*; others in special respecting each.

3. *Means common to both*, are three: *First*, the *Creation of Man* in the right state of *Originall righteousness*, or according to the image and likeness of God in Righteousness, and holiness. *Second*, the *permission* of the fall of *Adam*, or the *Ordination of God*, that man should sin, and become vitious. The *Third*, the losing or the taking away of *Originall Righteousness*, and the shutting of him up under sin and condemnation.

4. For unless God had created some, he had not had upon whom he might bestow eternall life, and bring upon everlasting death; had not he created them in righteousness and sanctitie, God himselfe had been the Author of sin, and so had been deprived of the right of punishment to the praise of his Iustice, and salvation for the honour of his mercy; unless they themselves had sinned, and by the merit thereof rendered themselves guilty of *Death*, there could have been no place to demonstrate either Justice or Mercy.

5. The meanes fore-ordained These are for the putting into execution the special the decree of election, are these means. three. First, The preordination or the giving of Jesus Christ, a mediatur and *Saviour*, who should purchase by his *merit* for all and onely the *Elect*, life and lost righteousness, and by his vertue communicate the same. Second.

cond. Their *education* to faith outwardly, by the word inwardly, by his spirit in the mind, affections and will by an operation so efficacious, that the elect person must needs assent and yeeld obedience thereunto, in so much as he is not in any capacity able not to beleeve this his *Calling*, or not to be obedient thereunto. Hence comes to passe their justification, and sanctification, by the blood and spirit of Christ, and in like manner all their good workes, and this by the same forementioned force and necessity. Third meanes to be, is the *Keeping the Elect* in the faith, sanctitie and zeale of good works, or the donation of the perseverance to them, whose vertue is to be this, that the beleeving and elect persons do not onely not sin with that plenitude and wholeness of will, or not fall *Totally* from faith or grace, but they *Cannot* sin with that

that full bent of mind, neither  
*Can* they totally, or finally fall  
 away from faith or grace re-  
 ceived.

6. The two \* last of these <sup>Vacation</sup>  
 means belonging onely to the <sup>& perfe-</sup>  
 adult elect, person of ripe years, <sup>verance.</sup>  
 but for the children of beleivers  
 who pass out of this life, and ne-  
 ver come to maturity of age,  
 God leads them a shorter way to  
 salvation, if they belong to the  
 number of the elect (which  
 God onely knows) by giving  
 Christ a Saviour to them, and  
 them to Christ, who saves them  
 by his blood and holy spirit, with-  
 out actuall faith and persever-  
 ance, and this according to the  
 promise of the Covenant, *I will  
 be your God and the God of your  
 seed.*

7. The means appointed to <sup>These</sup>  
 put into execution the decree of <sup>proper to</sup>  
 reprobation, are partly proper <sup>the decree</sup>  
 to *All* the reject and reprobate, <sup>of Repro-</sup>  
 (whether they have lived to <sup>bation.</sup>

ripeness of years, or died before their maturity ) partly peculiar to *Some* of them onely.

*Means Common* to them all, is, their dissension in sin, by the suspension of that saving grace, which is sufficient and necessary to salvation ; and this hath two branches, 1. God not being willing that Christ should die for them, neither \* *Quoad Voluntatem Antecedentem*, according to his *Antecedent* will, ( as some call it ) or *Quoad Suffici- cientem*, according to the sufficient or the value of that reconciliatory Price, which was never offerd for the Reprobate, either in respect of the divine decree, or the vertue, and efficacy of it. The 2. branch, Gods unwillingness to communicate the spirit of Christ to them, without which 'twere impossible for them to be made partakers of him and his benefits.

\* (i.e.) He neither dignitate pretii died for them, in regard of the value of the price : Nor voluntate propositi, God never intending that hee should shed his blood for them.

8. *The means Peculiar to some of them*



them onely, is that obduration which befalls *Adult persons*, for their often & enormous violation of the *Law of God*, & repudiation of the *Grace* of the Gospel.

To the executing the first \* in-  
duration appertains the witness <sup>\* For their violation of the law of God,</sup>  
of their minds to the righteousness of the Law, by knowledge, illumination and conviction, it not being possible for the Law, not to detaine them in unrighteousness onely, but necessary to the rendring them inexcusable.

To the execution of the second \* obduration, God makes <sup>\* For their refusing the grace of the Gospel.</sup>  
use of their calling by the preaching of the word, which is to be both insufficient and ineffectuall as well in regard of the decree of God, as the event thereof. *This vocation* is to be either external onely, which they neither will nor can obey, or internal whereby some of them are raised in their understandings to embrace and beleieve the

things they heare , yet with such a faith as the devils endowed with, beleeve and tremble ; some of them are carried on further, even after a manner to desire to taste of the *Heavenly Gift* , these being the most miserable of all, who are therefore taken up on high , that their fall may be the greater, it being impossible that this event should not befall them , necessitated to returne to their *vainity* , and to fall away from these *ick*.

9. From this decree of election and reprobation divine , and the administration of the means appertaining to the execution of both ; it followes , that the elect should *necessarily* be saved, so as they are not in any possibility of perishing , and the reprobates *unavoidably* damned ; so as 'tis utterly impossible for them to be saved , and that out of the *absolute* purpose of Gods preceeding all things and causes, which  
are

are in things, or could result from things.

This Opinion by some of those that adhere thereunto, is judged the foundation of *Christianity*, *Salvation*, and the certainty thereof, in which the sure and undoubted consolation of all believers (giving them a peaceable conscience) is founded; and upon which the praise of the grace of God leaneth, in so much, as the contradicting this doctrine is surely to rob God of the glory of his grace, to attribute the merit of salvation to the free-will and power of man, which favours of *Pelagianisme*, these being the causes pretended why they labour so anxiously to retaine the purity of this doctrine in their churches, and oppose themselves to all alterations repugnant thereunto.

For my part, to speake what I thinke freely (with the Salvage of a better judgement) I am of

maxviii.  
505.

that minde, That this doctrine of predestination containeth in it many things false, impertinent, and discrepant with it selfe, which Universally to run thorough time permits me not, but I shal leave it to be examined in grosse in its latitude. There are foure speciall heads in my view; and those of the greatest weight in this doctrine; I shall first declare them, then give you my own judgement concerning them; They are these.

First, That God hath *Absolutely* and precisely decreed the salvation of some particular men by his mercy or grace, and the condemnation of others by his justice, without any sight or intuition in this decree of righteousness, or sin; obedience, or disobedience; that might proceed from either of them.

Secondly, That God, for the bringing to passe this his preceding decree, determined the creation

tion of *Adam*, and all men in him, in the right state of originall righteousness, and futher ordained, that they should sin, and so be deprived of originall righteousness, and become guilty of eternall condemnation.

3. That God hath decreed those (whom he would precisely save) as to salvation, so to the means appertaining thereunto, to bring them to faith in Jesus Christ, and perseverance in it; and this indeed by his irresistible grace, and power, so as they cannot but beleeve, persevere, and be saved.

4. That God hath decreed to deny unto them whom in his absolute will he hath preordained to destruction, and accordingly doth not confer that grace which is sufficient and necessary to salvation; so as they are neither able to believe neither can they be saved.

Now after the diligent weighing and examination of these  
four

*Arminius*  
his Arguments  
against the  
doctrine  
contained  
in the four  
branches  
mention-  
ed above.

four branches in my own breast,  
I come to deliver the things that  
follow touching this doctrine of  
predestination.

1. That this doctrine is not  
the foundation of *Christianity*,  
*Salvation*, or the *Certainty* thereof:  
*Not of Christianity.*

1. For this predestination is  
not that decree of God wherein  
Christ is established by his Fa-  
ther, the Saviour, head and foun-  
dation of those who are made  
heires of eternall life, which is  
the onely fundamental of Chris-  
tianity. 2. Neither is this of  
predestination that doctrine, by  
which men (as living stones) are  
built upon Christ alone the  
corner stone by faith, and joyned  
to him as members to the head.

*Not of salvation.*

1. For this predestination is  
not that decree of the good plea-  
sure of God in Christ Jesus, upon  
which alone our saluation lean-  
eth, 2. It is no foundation of  
Salvation,

Salvation, for it is not the power of God unto salvation to those that beleeve, in that the righteousness of God is not manifested by it, *ex fide in fidem*, from faith to faith. Neither of the certainty of salvation. For that stayeth it selfe upon this decre<sup>e</sup>, they that beleeve shall be saved; I beleeve, therefore I shall be saved; but this doctrine of predestination neither comprehendeth the first, or second member of this syllogisme, which some confessed in these words, *We meane not that the knowing of this (predestination) is the foundation of Christianity or salvation; or that it is necessary* Consult the Bellickes The-  
*after the same manner, as the doctrine of the Gospel.*

1 Secondly, The doctrine of 2 Arg.  
 predestination thus delivered, doth not contain in it either the whole or any part of the Gospel; for this consists partly of an injunction of faith, and repentance; partly of a promise of forgiveness

ness of sins, of the spirit of grace, and of eternal life, according to the tenure of the sermons of Christ and the Baptist his forerunner, and his successours the Apostles, after his ascension ; but this predestination neither respects the command of faith and repentance, neither the promise, it doth not teach us What kind of persons God hath predestinated in general, which is properly the Evangelical doctrine, but contains in it a mystery (onely known to God) wherein are comprehended the individnal persons whom God hath decreed to save and condemne; whence I further conclude this doctrine of predestination not to be necessary, either to be known, beleevd, hoped in, or effected, to salvation; so a learned man confesseth in his questions to bee disputed; *Why, the Gospel cannot be termed a Book, or discovery of predestination and so, simply in its selfe,*



selfe, but κατὰ τι, respectively, because it neither Sets downe the numerical matter nor forme, absolutely, that is, It doth not declare how many, nor whom (\* a very few only excepted) but what kind of persons in general are predestinated.

\* As Ieremiah, whom God knew before he came out of the womb, & sanctified him, Jer. 5

Thirdly; This doctrine of predestination was never admitted, decreed, or approved; Arg. of for the first six hundred yeares after Christ; in any council, either general, or particular; General Councils. not in the Council holden at Nice, wherein it was determined against *Arrius*, for the diety and ὁμοία of the Son of God; not in the first at *Constantinople*, in which it was decreed against *Macedonius*, for the diety of the holy Ghost; not in the *Ephesine* Council against *Nestorius* for the unity of the person of the Son of God; not in that holden at *Calcedon*, which condemned *Eutiches*, and determined for

two distinct natures in one and the same person of our Lord Jesus Christ; not in the second held at *Constantinople*, in which *Peter Bishop of Antioch*, *Anthym the Constantinopoletane*, and others were condemned for asserting the passion of the Father with the Son; not in the third at *Constantinople*, in which the *Monothelites* were condemned for affirming to be but one only will and operation in Jesus Christ. Neither had this doctrine any better intertainment in particular Councils, as that at *Jerusalem*. Particular Councils. *Arausin*; neither was it vintilated or confirmed in that held at *Milevire*, in *Affrick*, against *Pelagius* and his errors, as appears by the Articles of doctrine decreed in it against them.

And the doctrine of *Austine* himselfe touching this point was so farre from being received in these Councils that *Celestine* the *Romane bishop*, his contemporary

rary writing to the bishops of France, and condemning the Pelagian tenents shuts up his Epistle in these words, As we dare not contemne, the more profound and difficult parts of those questions started and broadly handled by the opposers of the Hereticks; so judge we it not necessary to abet them, beleiving it sufficient what the writings have taught us according to the forementioned rules of the apostolical seat, to the owning of the grace of God from whose power and worth nothing ought to be subtracted. For those Canons mentioned by *Celestine* in his Epistle, and decreed in the three foregoing particular Councils, we shall agree well enough, especially as to those things which were requisite for the maintaining of grace against *Pelagius* and his errors.

Fourthly, There was never any sound, and orthodox teachers

4 Arg.

ers of the church for 600. yeares next after Christ , that ever broched and approved this doctrine of predestination , no not the keenest assertors of Grace against *Pelagius*; such was *Jerome*, *Austin*; the Author of the Book entituled, *The Call of the Gentiles*, *Prosper*; the *Aquitani*, *Hilarius*, *Fulgentius*, *Orosius*; as appears by their writings:

5 Arg.

Fifthly , This holds no agreement or correspondency with the Harmony of Confessions put forth in the name of all the reformed and Protestant Churches, Printed and published at *Geneva*. For if they be faithfully consulted, 'twill be apparently manifest, that many of them do not agree in this point, some of them onely glancing at it. And as to the four heads above-mentioned, chiefly urged in this Doctrine, not once touched upon by them, no Confession of any *Reformed Church*

church, delivering the doctrine of predestination, as before propounded by me. The *Bohemian Confession*, the confession of the *Church of England*, that of *Wittenberge*, the first *Helvetian confession* of the foure Cities, *Argentorate*, *Constantia*, *Memminga*, and *Lindavia*, make not the least mention of it. The *Basilian* and that of *Saxony* do onely point at it in three words. The *Augustan* confession is so darke, that it stands in need of annotations to preadmonish us of it, as they of *Geneva* have thought; the last *Helvetian confession*, which hath the consent and subscription of the greatest part of all reformed churches, doth so speak of it that I would gladly see how it is consistent w<sup>ch</sup> it as before represented; though the *Sabaudican* and that at *Geneva* have approved it.

Sixthly, Without all strife and 6. Arg.  
contention this doctrine may be  
E justly

The Author proves the disagreement of this doctrine with the Belgick Confession, being that of his own Country, rather than any other.

justly call'd into question touching its concordancy with the *Belgick Confession*, and *Heydelberg Catechism*; as I shall briefly demonstrate. *Artic. 14. Confes. Belg.* you have this passage, *Man knowingly and willingly subjected himself to sin, and by consequence to Death and Malediction, whilest he inclined his ear to the words and impostures of the Devil.* Whence I conclude, Man sinned not by any necessity of the preceding Decree of Predestination, which is diametrically opposite to the Doctrine thereof. Again, *Artic. 16.* Speaking of the Eternal Election of God; God shewed himself mercifull by saving and freeing them from damnation, whom in his everlasting and unchangeable counsel for his gracious goodness, without any respect of works, he chose in his Son Christ Iesus our Lord; and also just in relinquishing others in that their fall and perdition whereinso they had precipitated themselves. How these words are

con-

consistent with the foremention-  
ed Doctrine, I plainly see  
not.

In the *Heydelberg Catechism*,  
*Quest. 20.* Salvation is not given  
to all those by Christ who perished in  
Adam; but to them onely who are  
ingrafted into him by faith, and em-  
brace his benefits. Whence I con-  
clude God to have fore-appoint-  
ed none absolutely to Salvation,  
but those beheld in his Decree as  
believers, which is in open defiance  
with the first and third head of  
this Predestination. So *Quest. 54.*  
*I believe the Son of God out of all*  
*Mankinde doth from the beginning*  
*unto the end of the World gather a*  
*chosen company consenting in the*  
*true faith unto Eternal life, Where*  
*Election to life and consent in*  
*Faith are mutually placed toge-*  
*ther, and the latter not subordi-*  
*nate to the former, which accor-*  
*ding to the nature of this Do-*  
*ctrine ought necessarily to have*

See pag.  
26.

been; and the words run thus, *The Son of God calls and gathers by his spirit and word a company chosen unto life everlasting, that they might believe and agree in the faith.* Things being thus, there is no cause why the maintainers and promoters of this Doctrine ought with that violence contend to obtrude the same on their Complices, or the Church of Christ, or take it in such ill part when any thing is taught either in Church or University, not consenting, or at variance therewith.

7. Arg.

Seventhly ; This Doctrine fights against the very Nature of God; especially with those Attributes of his Divine Being, by which he worketh and manageth all things, *viz.* With his Wisdom, Justice and Goodness. It opposeth his Wisdom three waies; 1. In that it asserteth God to decree something for that end, which neither



is good, nor can be made so; such is Gods creation of some persons to eternal Perdition to the praise of his Justice. 2. In that it averreth God by this Predestination to have proposed to himself the demonstration of the praise of his Mercy and Justice: which he could no way do but by an act contrary to both; such is that decree whereby he determined that man should sin and become miserable. 3. It changeth and invert's the order & method of the two-fold Wisdom of God, manifest in Scripture, in that it asserts God absolutely to have fore-appointed the salvation of men by the Mercy and Wisdom comprehended in the Doctrine of the Cross of Christ; without foreseeing 'twas impossible that man, and that through his own default, should be saved, by Wisdom perfected in the Law, and infused into him by Creation, vvhhen the Scripture avers the contrary,

1 Cor. 12-1. It pleased God by the foolishness of Preaching, to save those that believe, [i.e.] By the Word of the Cross, after that in the Wisdom of God the world by wisdom knew not God.

2. It wars against the Justice of God, which represents him not only as a Lover of Righteousness and hater of sin, but as having a perpetual and unshaken will of giving every one his right: Against the first of these, in that it makes God precisely to will the salvation of singular men, and decree the same without any intuition or respect to righteousness or obedience, and become a lover of those men more then his own Justice. Against the later, in that it stateth Gods vvillingness to entail misery upon the creature, (which is onely the punishment of sin) not beholding it as peccant, and so a culpable subject of Wrath and Punishment, and so

so is made to impose upon the creature both that which belongs not unto it, & likewise that which is in conjunction with its greatest evil, which is abhorrent from his Justice. According therefore to this Doctrine, God first detracts from himself that which is his right, and attributes to the creature that which appertains not unto it, to the making of it miserable.

3. It is in open defiance with the goodnesse of God, which is an affection in him of communicating good according to that fitnessse and congruity, judged and permitted by his Justice. But in this Doctrine of Predestination, God is set forth unto us induted of his own accord, without any external Motive, to will and ordain the greatest evil to the Creature, and that by an eternal preordination, preceding any determination in him of indow-  
ing

ing it with the least good, this Doctrine being a declaration of Gods will to damn, which that he might execute, he purposed also to create; now Creation is the first egress of Divine goodnesse: How discrepant are these things from that bounty of God whereby he doth good, not only to the undeserving, but also evil and guilty persons, and which we are commanded to imitate in our heavenly Father?

3. Arg.

Eightly, It oppugneth the nature of man, consider'd in his being created after the Image of God, in knowledge and righteousness, in freedom of will, with aptitude and affection to the enjoyment of Eternal life. These three things may be concluded of him out of that short sentence,

Rom. 10. 5

Gen. 2. 17.

*Do this, and live; in the day thou doest that, thou shalt dye.* If any of these be taken away from him, the force and weight of that monition

on exciting him to obedience,  
falls to the ground.

1. It opposeth the Image of  
God in man, consisting in sancti-  
ty and knowledge of him, accord-  
ing to which man was apt, able,  
& obliged to know, love, worship,  
and serve God; but by this Pre-  
destination, intervening, or ra-  
ther preveining, man was fore-  
ordained That he should be viti-  
ous and sinful; [*i.e.*] That he  
should not know God, love, wor-  
ship, or serve him; neither per-  
form that which according to the  
Image of God in his aptitude, po-  
tencie, and obligation, he stood  
bound to do, which *tant.* amounts  
this, That God created man after  
his own Image in holiness and  
righteousness, but fore-ordained  
and decreed, That man should be-  
come impure, unjust; [*i.e.*] be  
made conformable to the Satani-  
cal Image.

2. This

2. This doctrine combats the liberty of mans will, with which he was invested by his creation, in that it impedes and hinders the use and exercise thereof by binding up and determining the same to one part, in the doing this or that, so that one of these two, God (which be far from us to think) must be guilty of, either for that he created man with freedom of will, or hindred him in the exercise thereof, being thus created; the first chargeth him with incogitancy, the last with mutability, and both with being iniurious to man and himselfe.

3. It's prejudiciall to man, in regard of that propensity, and capacity implanted in him by his creation for the enioyment of everlasting life, in as much as by this predestinatory decree it is fore-appointed, that the greater part of men shall not partake of eternall blis, but fall into everlasting

lasting condemnation, and that before the ordinance was passed in heaven for their creation, they are deprived of satisfying their innate inclinations, those concreated tendencies to life ingrafted in them by the hand of their Creator, and that not by their own preceding sinne and merit, but simply and alone by this Predestination.

Ninethly, This Predestination 9. Arg. is diametrically repugnant to the act of Creation; For,

1. Creation is the communication of good, according to the intrinsic propriety of its nature; but such a Creation as hath this intent and meaning, that it may be a way by which Reprobation formerly made might attain its end, is not the communication of good; all good is to be estimated and judged of according to the mind of the giver, or the end to, or for which it was given.

*Creation is made a means to put into Execution the Decrees.*

The

The intent of the Donor here had been damnation, which must have the creature for its subject; the end or event of this Creation, the eternal perdition thereof; in which case Creation had not been the communication of any good, but a preparatory to the greatest evil, and that both according to the intent of the Creator, and the event of the thing, according to that of our Saviour, *It had been better for that man that he had never been born.*

Math. 26.

24.

2. *Reprobation* favours of hatred, & ariseth from thence; but *Creation* cannot proceed of hatred; therefore it is no way or means appertaining to the execution thereof.

3. Creation is a perfect act of God, a declarative of his Wisdom, Goodness, and Omnipotencie; therefore not subordinate to the end of any precedaneous Work or action of God; but rather is to be looked upon as an act appointed



ted necessarily antecedaneous, and preceding all other actions, which he either could decree or undertake; for without the pre-conception of it, he could not ordain the actual undertaking of any other business; without its execution he could not absolve and finish any other Work.

4. All the actions of God, tending to the damnation of his creatures, are aliens and forraigners, in that God consents unto them for some other extraneous cause; but Creation is the most proper act of God, to which he could not be moved by any external cause, being that first act of God, without which indeed there is nothing else but God, every thing that now is having its being by this action.

5. If Creation be the way or *means* by which God will execute the Decree of his Reprobation, then he wills more the act of **REPROBATION**, then that  
that

That which a man wills as the means, must needs be less  
 that of creation, & pleaseth himself more in the act of condemning some of his harmless creatures, then in the act of their Creation.

considerable by him then that which he wills as the end.

*Arminius* meaneth Elect and reprobate persons, being both in *Adam* according to this Doctrine.

Lastly, Creation cannot be a way or means to Reprobation, according to the absolute purpose of God; when that being finished, man might still remain in obedience to Gods command, and not sinne, to which God had afforded sufficient strength on the one part, and placed answerable impediments on the other, which is in open hostility with this Doctrine of Predestination.

10. Arg.

Tenthly, This Predestination futes not the nature of eternal life, and those Titles wherewith it is dignified in Scripture; its called the *Inheritance of the sons of God*, but those are the onely-sons of

Tit. 3. 7.

of **G O D** according to Joh. 1. 12. the Doctrine of the Gospel, who believe in the name of Jesus Math. 5. Christ; it's further termed, *The* 12. reward of obedience, and of the labour of love, the recompence of those Heb. 6. 10. who have fought a good fight, and run well, a crown of righteousness, 2 Tim. 4. 7. &c. Therefore God hath not designed eternal life to any out of his absolute decree, without any respect or consideration had of faith and obedience.

Eleventhly, This doctrine disagrees with the nature of eternall 11. Arg. death, and those names put upon it by the Holy Ghost; it's stiled *The wages of sin; the punishment of* Rom. 6. 23 *eternal destruction, which is reserved for them that know not God, neither obey the Gospel of Christ; eternal Fire prepared for the Devil and* 41. Heb. 10. 27 *his Angels; Fire which shall consume the Adversaries of God:* Therefore everlasting death is prepared for none out of the absolute decree of God, without any

ny sight or intuition of sin and disobedience.

*12. Arg.*

Twelfthly, This doctrine jars with the nature and property of Sin, and that two ways. 1. Sin is known by the names of disobedience and rebellion in Scripture, which finds no place in that person upon whom an unavoydable necessity of sinning by virtue of the preceding decree of God is incumbent. 2. Sin is the meritorious cause of condemnation : Now the meritorious cause is that which moves the will of God to reprobate according to justice; it induceth God to whom sin is hateful, to reject and reprobate; therefore sin can be no middle or intermediate cause by which God executeth his decree or will of reprobation.

*13. Arg.*

13. This predestination fighteth against the very nature of the grace of God, and as much as in it lieth

lyeth, destroys its very being, although it is pretended to bee most advantageous and necessary for its establishment; and this it doth three wayes: First, Grace is accommodated to the nature of man, not abolishing the liberty of his will, but rightly disposing it, and correcting its depravity, yeelding unto him his proper motions and inclinations; But this Doctrine introduceth such a kind of grace by which the freedom of the will is wholly taken away, and the exercise of it hindered. Secondly, Grace in the Scripture is set forth unto us as *resistible, that may bee received in vain, omitted, not assented unto, not co-operated with;* this Predestination affirming the contrary, that it is an irresistible force and operation. Thirdly, *Grace* according AAs 7 31. to the primary intent and minde <sup>2 Cor. 6. 1.</sup> of God, leads to the good of <sup>Heb. 12. 15</sup> those to whom it is tendered and <sup>Matt. 23. 37.</sup> received; but this doctrine im- <sup>Luk. 7. 30.</sup>

F ports

ports grace to be afforded some reprobate persons, and communicated to the very illumination of their understandings, and *participation of the Heavenly Gift*, for no other end and purpose, then that being lifted up on high their fall might be the greater, that they might merit and receive the more heavy condemnation.

14. Arg. 14. It's injurious to the glory of God, which stands not in the declaration of Liberty or Authority, consists not in the demonstration of Wrath and Power; but as it's well consistent with his Justice, with the honorable salvage of his goodness; but it strongly results from this Doctrine, *That God is the author of sin* upon this four-fold account.

\* Glory by punitive Justice, supposeth a subject peccant and culpable; if he decrees the end necessarily, why not the means, sin and transgression.

1. In that it makes God precisely to have decreed the demonstration of his glory \* by punitive Justice and Mercy in the salvation of some, and condemnation of

of others, which neither is, nor ever could be effected but by the entrance of sin into the world.

2. In that it affirms, God (for \* See p. the attaining of his end ) \* or- 21. where dained that man should sin and the ordi- become vitious; by which ap- nation of pointment of God, man's fall mans fall is made a was unavoidable. \* means to

3. For that it asserts God to execute have substracted and denied that the decree grace to man sufficient and ne- of Predest. cessary to the avoidance of sin, and that before his actual transgression; which is all one, as if he had imposed upon his creature a Law impossible for him to keep, consider d in the natural capacity wherein he was created.

4. Because it attributes to God those actions concerning man as well external as internal; mediate ( by the intervening of other creatures ) as immediate, by which man was necessitated to sin, and that *necessitate consequentis*, by a

consequential necessity ( as the School-men call it ) anteceding the thing it self, which is wholly destructive to the freedom of mans will; & this act it imputeth to God, as out of his chief & primary intention, without any presciencie, or fore-knowledge of mans inclination, will, or action: Hence may be deducted, *That God truly sins*; because (according to this Doctrine) he provokes to sin by an unavoidable act, out of his own purpose and primary intent, without the least inducement from the precedent merit and sin of the creature: It's further concludable from these Premises, *That God onely sins*; it not being competible to that man ( being the commission of a forbidden act ) who is moved thereunto by force inevitable.

Lastly, It follows, *That sin is no sin*, it neither being so in its self, nor worthy of that Name, which  
God



God himself doth. Besides these, it wounds the honor of God another way; but for the present these may seem sufficient to be alledged.

Fifteently, This Doctrine is highly ignominious to Christ our <sup>15. Arg.</sup> Saviour; for, 1. It shuts him out of the Decree of Predestination, <sup>Vid. pag. 22, where</sup> by pre-determining the end, and Christ is affirming men were first fore-ap-<sup>a means</sup> pointed to salvation; and then <sup>to put in-</sup> Christ ordained to save them, <sup>to execu-</sup> which removes him from being <sup>tion the</sup> the foundation of Election. 2. It <sup>Decree of</sup> denies him to be the meritorious <sup>election.</sup> cause in the recovery of our lost salvation, placing him only as a cause subordinate to the salvation fore-appointed, as a Servant & Instrument to apply the same to us: and this holds corespondency with that opinion wherein God is judged absolutely to will the salvation of some men, and that in his first and supreme Decree (upon which all his other Ordinations

depend and follow) so that it was impossible those men should lose their salvation, and therefore not necessary by the merit of Christ, preordained a Saviour to them alone, to be repaired, and as we may so speak, found anew, and recovered for them only.

16. Arg. Sixteenthly: This Doctrine is noxious and harmful to the salvation of men: For,

1. It hinders that saluteferous and godly sorrow for sin, which cannot be found in those who have no remorse and feeling thereof, which Contrition no man is capable of who commits sin by the inevitable necessity of the Decree of God.

2 Cor. 7.  
19.

2. It puts to flight that pious solicitude of turning our selves from sin to God; for he that is purely passive, and like a dead man, not only in the preception of the present Grace of God exciting him; but also in his assent and

Rev. 2. 3.

and obedience thereunto, and is so converted by an irresistible power, that he cannot but feel the pulses of grace, forced to give up his assent thereunto, whereby he is changed, cannot conceive or induce into his minde any such carefulness, unless he hath first felt that irresistible motion; or if at any time he should stirre up in his heart any such solicitude, it would be frustraneous, and of no advantage unto him; for it could not be any true carefulness which was not begotten in him by that irresistible force, according to the precise purpose, and absolute intent of God for his salvation.

3. It inhibiteth and restrains the zeal and study of good works in converted persons, when it saith regenerate persons are in no capacity of doing either more or less good then they do; for he that is acted by saving-grace is obliged to work, neither can he intermit

it; but not being agitated therewith, he can do nothing, he must of necessity omit it.

4. It extinguisheth all precatory zeal and fervencie; Prayer is that efficacious means instituted of God for the obtaining of every good thing, especially salvation at his hands; but from him who hath determined the salvation of these men, *by an unchangeable and immutable Decree*, Prayer can be no means to procure it; it's onely the Worship and service of God; for out of his positive decree of Predestination he hath appointed the salvation of such individual men.

Ph. I. 2. 12. 5. It takes away that wholesome *fear and trembling* in which we are commanded to work out our salvation, in that it positively affirms, That the elect and believing person cannot sin with that full bent of will as the wicked do, neither totally or finally fall away from faith or grace received.

6. It

6. It begets in men a despair of doing that which their duty required, & obtaining that whereunto their desires were carried out, when they are taught that the grace of God, which is necessary to the production of every good act, out of the absolute and precise Decree of God, is denied to the major part of men, and that in pursuance of a preceding Decree, equally peremptory with the later, wherein he determined not to confer eternal life, but everlasting death upon them; it cannot but easily hence arise, that whoever is not perswaded of his being elected, should judge himself of the number of Reprobates, whence must needs spring up in him a fearful desparation of doing righteousness, and gaining eternal life.

Seventeenthly, This Doctrine <sup>17. Arg.</sup> inverts the Gospel of our Lord Jesus Christ. In the Gospel God requires

requires of men faith and repentance, promising to converts and believers life everlasting ; but by this Decree of Predestination, God is set forth as precisely willing to give salvation to some singular men , together with faith and repentance by an absolute and irresistible power , because 'twas his will and pleasure to save them. In the gospel God denounceth eternal death to Impenitents and Unbelievers, that deterring them by his threats from their infidelity he might save them ; but in this Decree of Predestination God is represented unwilling to give unto some men that grace necessary to Faith and Conversion, because he had peremptorily decreed to condemn them. The gospel saith, *God so loved the world,*  
 3 Joh. 16. *that he gave his onely begotten Son,*  
*that whosoever believed in him*  
*should not perish, but have everlasting life:* but this Doctrine saith,  
*God so loved those he absolutely elected*

Etcd to eternal life, that he hath gi-  
ven his Son for them alone, and  
works them up to fa th by force irre-  
fistible. In a word, the gospel  
saith, Perform the Command, and  
thou shalt obtain the Promise; be-  
lieve, and thou shalt live: but this  
Doctrine saith, Because it is my  
will and pleasure to bestow life upon  
thee, therefore will I give faith unto  
thee likewise; which is the very in-  
version of the gospel, and a tur-  
ning it upside down

Eighteenthly, This Predestina- 18. Arg.  
tion is in open hostility with the  
Ministry of the gospel.

1. For no man can be a Minister  
and fellow-labourer with God,  
neither the Word preached by  
him an instrument of grace and  
the spirit, if the Lord quicken  
him who is dead in sin by an irre- \* Instru-  
fistible power, no more then the ment of  
creature could be an instrument Grace i.e.  
of \* grace in the first Creation or of love in  
Contributory to its resuscitation the Crea-  
from the dead. tion of the  
2. By world.

2. By this Doctrine the dispensation of the Gospel is made the favor of death unto death to the greater part of Auditors, and an instrument of condemnation out of the primary purpose, and absolute intent of God, without the least intuition of their preceding Rebellion.

3. By this Predestination baptism to reprobate Infants, the children of federal and believing Parents, is a meer blank, and seals nothing, and so altogether unprofitable, and that out of the precise Intention of God, without any default of the Infants, to whom according to divine Command this Ordinance is administered.

4. This obstructs faith and confidence in publique prayers and supplications to God for the benefit of all those that hear the word, when according to this doctrine



doctrine there are many amongst them whom God is not onely not willing to save, but in his absolute, eternall & immutable will preceding all things and causes, would condemne, notwithstanding the Apostle injoining Prayers and supplications to be made for all men adds this reason, *for this is good and acceptable before God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth.* <sup>I Tim. 2. 1, 4.</sup>

5. The compesure of this Doctrine easily renders Pastors and Teachers sloathfull and negligent in their function, as if their diligence were onely advantagious to those whom God would precisely save, being in no possibility of perishing; and their negligence only Prejudiciall to those whom God would have miscarry, and are necessarily to be undone for ever without any possibility of salvation.

19. This

19 Arg.

19. This Doctrine tends to Religions overthrow in Generall, and the christian in speciall: Religion considered in generall, is founded upon a twofold love of God, without which it neither hath nor ever will have any being in the world; the first is that *Love of righteousness*, which gives being to the hatred of sin; the second is, *the love of the rational creature*, the love extended to man, as in the businesse in agitation, according to that of Heb. ii. 6. the Apostle, *He that cometh unto God must believe that he is, and that he is a rewarder of those that diligently seek him*: his love of righteousness is demonstrated in this, that he will not give eternall life to any but those that seek him; his love of men, that he will bestow blessednesse upon them, if they inquire after him. The mutuall relation betwixt them is this; There can be no place for the fluxes of love to the creature, but

but as the love of righteousness permits it. *The \* former is far more \** The love excellent *then the latter*; there is al- of Right-ways a way open for the eman- reousness tions of love to the Creature, more no- where the love of righteousness ble then hath not stop't it. the love of the crea-

The first is evident, in Gods con- demning man for sin, which he loves as his Creature, which he would not do, if man were more dear to him then his own justice; or his eternal ruin more abhorrent then his disobedience: The second is clear, in that he condemnes none but for sin, and saves those that are turnd from it, which would not be done by him unlesse he yeelded his love to the Creature so far as justice regulated by judgment permitted it. This Doctrine of predestination inverts and changeth this order and mutuall respect; First, by asserting God precisely to will the salvation of some men, without having in his purpose an eye

to their obedience, whereby his love of men is preferd to his love of righteousness ; and that as men, they are more respected by him then his own justice, and their misery more abhorrent unto him, then their sin and disobedience. The second, by averring the contrary, that God absolutely will's the destruction of some men, no consideration had in his decree of their disobedience, which detract's from his love to the Creature that which appertains to it, and represent's a Creature-hatred in God, without any cause or necessity drawn from his love of justice, and hatred of obliquity ; wherein true it is not, that sin is the primary object of Divine displeasure, and the sole meritorious cause thereof. Of how great importance this is to the razing the foundation of Religion, we may aptly see in this similitude ; suppose a child speaking, My father is so great a lover

lover of justice and equity, that if I should be found in waies of disobedience before him, he would disinherite me, though his beloved son, therefore the duty of obedience is highly incumbent upon me, if I think to be his heir. Another saith, My father hath fixed his love so much upon me, that he is absolutely resolved to make me his heire; what need is there of obedience? for in his immutable Will I am destinated to the inheritance, and rather then he will suffer me to come short thereof, he will draw me to obey him by force irresistible, which is in a direct line of opposition to the words of the Baptist, *And thinke not to say within your selves, Wee have A B R A H A M to our Father; for I say unto you, God is able of these Stones to raise up Children unto A B R A H A M.*

Matt. 3.9.

G

The

The *Christian Religion* is also built upon this double Love, as upon its foundation, though a little otherwaies considered then before, according to the change of mans state, who being created in the Image and favour of God, became peccant through his own default, and an enemy to his Maker. The love of Righteousness, upon which our Religion leaneth, is chiefly that which once he declared only in Christ, that nothing should expiate sin, but *the blood and death of his Son*, neither would he admit him our *Advocate* and *Intercessor*, but as besprinkled with his blood. A declarative of this he makes daily in the preaching of the Gospel, that he will not communicate Christ and his benefits to any but those that turn unto and believe in him. The Love to miserable sinners, upon which also the *Christian Religion* is bottom'd, is, first, that

that by which he hath given *Christ* his Son for them, and appointed him the Saviour of them that believe; as also that by which he requires obedience, not according to the rigour and severity of his utmost right and authority, but with grace and clemency, and the promise of remission of sin, if so be lapsed man repent. This Fundamental the doctrine of Predestination encounters two ways: First, by affirming Gods love to be so great to some Sinners, that he would precisely save them before he had given satisfaction to his love of Justice in *Christ Jesus*, and that in his fore-knowledge according to his purpose; nay, it overturns the foundation of Christianity, by representing God willing to have his justice satisfied, because hee would precisely save these men; which is to subordinate his love of Justice, testified in *Christ*, to his love of sinful men, whom he

would resolutely save. Secondly, by making God absolutely willing to damn some sinners, without any consideration of their impenitency, when a plenary satisfaction to his love of Justice, and hatred of Sin had been given in Christ Jesus ; so that nothing stood in the way of his mercy to be shewn unto Sinners, be they what they will, but the condition of repentance ; except some have a minde to say, what is contained in this doctrine of Predestination, that God will proceed in greater severity with the major part of men, then hee did with *Lucifer*, and his apostate Angels ; and that it is his will that Christ and the Gospel profit them no more then the infernal spirits ; that the gate of mercy is equally shut against them both ; when these sinned in their own persons out of malice by a voluntary act, the other in their Parent *Adam*, having no actual being of themselves. To



To the better understanding how this twofold love is the foundation of Religion, and that in the mutual respect one to another, let's ponder more accurately that of the Apostle to the Hebrews, *He that cometh unto God must believe that he is, & that he is a rewarder of all those that diligently seek him*: In these words, two fundamentals are laid against the two fiery darts of Satan, *Security* and *Despair*, the pernicious Pests of Religion, either of them sufficient to the eversion and extirpation thereof. The first flatters a man into the perswasion that though he serve not God, yet shall he not perish, but obtaine salvation. The other renders him confident, that though hee do worship and serve him, yet shall he not get any remuneration of him; either of these exclude all true divine worship. An Antidote against both, the Apostolicall words affords. He that believes

God

A more exact declaration of the preceuent things.

Heb. 11. 6.

God wil give eternal life to those onely that seek him, and upon all others inflict everlasting death, cannot easily be secure ; he that credits God to be a rewarder of those that seek him, will not readily despair : The ground of the first perswasion is Gods love of Righteousness, more dear to him then Man himself, which shakes off security ; The foundation of the other, by which man believes stedfastly God to be a rewarder of the true seekers of him, is that his so great love to the Creature Man, that nothing impedes his bestowing salvation on him, but the love which hee bears to his own Justice, which is so far from being an hindrance, that it doth rather promote and advance it : Upon this account, Man in his disquisition and search of God, is not dubious of divine remuneration ; and thus diffidence or desperation is put to flight : If so, that this double love, and the mutual

tual relation, as hath been clear'd, be Religions foundation, without which it cannot subsist; then the doctrine repugnant to this love, both absolute and relative, everts and overthrows the same.

Twentiethly, This Doctrine of Predestination, as well in former times, as these wherein wee live, stands rejected by the greater part of the Professors of Christianity. To pass in silence the Ages foregoing, things themselves witness it hath been reputed erroneous by the Church of Rome, the *Anabaptisticall* and *Lutheran Churches*. <sup>20 Arg.</sup>

*Luther* and *Melanchthon*, though in the beginning of the reformation they approved it, yet afterwards deserted it: This the later writings of *Melanchthon* apparently testify of him. The same being witnessed of the other by the *Lutherans* themselves, who earnestly contend rather for

their Masters more full declaring of his judgement in this, then desertion of the former opinion. *Philip Melancthon* believed this opinion of Predestination not much different from the *Stoical Fate*, as his papers testifie, especially his Epistle to *Casper Peucerus*, [*Letius certifies the contests are grown so high at Geneva about the Stoical Fate, that one is imprisoned because he differs from Zeno. O miserable times! the doctrine of the Gospell obscured with strange and forraign disputes!*]

The dissent of the *Danish Churches* in general, is evident from the writings of *Nicholas Hemminge* in his Treatise of *Universal grace*, where he thus states the Controversie with his Adversaries, [*Whether the Elect believe, or Believers are elected?*] Those who assert the first, he judges them to agree with the doctrine of the *Manichees* and *Stoicks*; those of the

the later perswasion, with *Moses* and the *Prophets*, *Christ* and his *Apostles*.

Further, Many in our owne Countrey do so ill resent this doctrine, as they have openly profess'd they neither can nor will have communion with our Church. Some that have joyned themselves, yet with this protestation, that they could not close with this opinion; and not a few (upon the score of Predestination onely) have fallen away from our Churches, who have been of the same minde with us; others threatning to leave us, unless they were satisfied; the Church was not of this judgement.

Certainly, there is no doctrinal point, the *Papists*, *Anabaptists*, and *Lutherans* do more sharply oppose, and by whose means procure greater envy to our Church, cast-

casting an *Odiū* upon all the *Doctrines* thereof, as if there were no blasphemy against God so dreadful, either utterable or imaginable, which according to this opinion of our *Teachers*, might not upon good consequence bee deduced from this *Predestination*.

Lastly, There was rarely ever any difficulty, or controversie in these our Churches all along since the times of Reformation, which hath not had its rise from this Doctrine, or been in some conjunction with it: For the truth of this, wee may recollect the contests at *Leyden* in the matter of *Coolhaſius*; those at *Gonda*, in the business of *Herman Herberts*; those at *Horn* about *Cornelius Wigyer*, and *Medenblick* in the cause of *Taco Sibrand*.

And this was not the least motive inducing me to a diligent animad-

inadvertency of this point, endeavouring that no damage accrue thereby unto our Churches; the Papacy hence getting ground, whose ruin (as of the Kingdome of Antichrist) all pious Teachers ought to wish, studiously seek, and as much as in them lies, pursue: And this in brief, is that I have meditated upon this Doctrine of Predestination, as it hath in all faithfulness been propounded by mee from the Authours thereof, not affixing the least syllable to them which I cannot clearly prove from their own writings.

Others of our Teachers do hold forth the Doctrine of Predestination with some difference from the former, and that two several wayes, which I will briefly run through.

The Judgement of some of them is this.

First,

First, That God hath purposed in himself by an Eternal and Immutable Decree, out of the lump of mankind, to make the lesser part (for his good pleasure) partakers of grace and glory, to the praise of his renowned Mercy; but by his preterition, to leave the greater part in the state of Nature, impotent to supernatural things, and not communicate to them that saving and spiritual grace, by which their nature yet whole and integrate might be establish'd; or corrupted and depraved, restored to the demonstration of his Liberty; but afterward being made peccant and culpable, to punish them with eternal death, for the illustration of his Justice.

Secondly, Predestination (which word with these men is taken in the strict sense for Election, and opposed to Reprobation) is considerable *in respect of the end and*  
the



*the means leading therunto.* In respect of the *end*, which is salvation, and a *manifesto* of his glorious grace, Man's consider'd absolutely and indifferently in his own nature in reference to the *means*; he is looked upon as of himself, and in himself perishing, and as guilty in *Adam*.

Thirdly, In the Decree, touching the end, these gradations are observable; *Gods prescience* by which he foreknew the predestinate, then *his prefiniteion*, by which he preordain'd the salvation of those whom he foreknew: First; By electing them from eternity; then by preparing grace for them in this life, and glory in the life to come.

Fourthly, Means appertaining to the execution of this Predestination, *are to be Christ himself*; then *efficacious calling to faith in him*; whence ariseth *Justification*,  
and

and then the gift of perseverance to the end.

Fifthly, Reprobation, as we are capable of understanding it, consists of two acts, *Preterition*, and *Predamnation*; the first antecedaneous to all things & causes which are either in them, or exist by them; (i.e.) beholding man absolutely and indifferently under no consideration of sin.

Sixthly, To execute this act of *Preterition*, two means to be fore-appointed, *Dereliction* in the state of Nature, incapable of supernatural performances, and *Non-communication* of grace, whereby their nature uncorrupted might be confirm'd, or depraved might be restored.

Seventhly, *Predamnation* likewise to precede all things; yet not without the *prescience* of the causes of damnation; God in his fore-

foreknowledge beholding man as an offender, and guilty of death in *Adam*, therefore liable to perish out of the necessity imposed upon him by Divine Justice.

Eighthly, The means ordained to put into execution this Predamnation. 1. *Just desertion*, and that's either of *Exploration*, wherein God conferres not his grace; or of *Punishment*, when God deprives man of all his *salutiferous gifts*, and delivers him up into the power of Satan. 2. Means *hardening*, and those things that accompany it, to the real damnation of the Reprobate.

Others declare their Opinion thus :

First, That God willing to decree from eternity the Election of particular persons, & Reprobation of others, looked upon mankind

The second Opinion concerning Predestination.

kind not onely as *made*, but as *fallen* and *corrupted*, and therefore guilty of Malediction, from which he determined freely by his grace to save some for a declarative of his Mercy, and leave others under the curse in just Judgement, for a *manifesto* of his Justice ; and this without any consideration had of Repentance and Faith in the one, or Infidelity and Impenitence in the other.

See the  
stating of  
the first o-  
pinion.

Secondly, The special means particularly belonging to the execution of this Decree of Election and Reprobation, *are to be the same* with those laid down in the stating of the first Opinion, excepting those in common, appertaining jointly to both ; for the judgement of these men we now represent, makes not the fall of man as a *means preordain'd* to the accomplishment of the preceding Decree of Predestination, but onely as a *proaresis*, or an occasion  
admi-

administred for the framing  
hereof.

Both of these Opinions, according to their outward shape, do *Arminius* examines these Opinions.  
in this only differ from the first, that they neither place Creation nor the fall as a middle cause fore-appointed of God to execute this preceding Decree of Predestination, though the two later themselves agree not concerning the Fall. The first of them propounds *Election* in respect of the end, and *preterition* the first part of *Reprobation*, as preceding the fall; the second, as both of them subsequent thereunto. Amongst other reasons inducing these men to deliver the Doctrine of Predestination this way, without keeping the high Road with their Predecessors; this was not the meanest, their willingness to prevent, lest God with the same probability should be concluded *the Author of sin* from this their Doctrine,

ctrine, as some of them have judged it concludable from the first. But really, if with diligent inspection we well examine these Opi-

\* The se-  
cond and  
third O-  
pinions a-  
bout Pre-  
destinati-  
on.

nions of a later \* Edition, compared with the Judgements of the same Authors in other points of *Religion*, we shall find the fall of *Adam* not possibly otherways considerable, ( according to the Tenents of these men ) then as a necessary executive means of the preceding Decree of Predestination; and this the purport of the two reasons comprehended in the second Opinion apparently evidence. The first is, Gods determination by the Decree of Reprobation, to deny unto man that grace necessary to the antidoting his nature against the poyson of sin; (*i.e.*) decreed not to confer that grace which was necessary to avoid obliquity; so that mans *transgression* being under a Law, becomes inevitable, and his fall a means appointed to bring in to act

act the Decree of Reprobation. The second is, their bicotomy of Reprobation into *Preterition* and *Predamnation*, which according to the tenor of this Decree are coupled together by a necessary connexion one with another, and equally extensive, for all they that were *passed by* of God in the collation of grace, are also damned; and no others; whence we gather, *Sin is a necessary result of the Decree of Reprobation*; otherways there were a possibility of not sinning left unto persons under this *Preterition*, and so of not perishing, (sin being the only procuring cause of damnation) and so some thus *passed by* of God, neither saved nor condemned, which is a great absurdity. This Opinion we see is obnoxious to the same inconvenience with the first; and whilst it endeavours to avoid it, it falls into an open and absurd contradiction of it self;

He is according

according to this, *Prima ubiq; similis sit.*

*Permissio  
peccati est  
privatio  
auxilii Di-  
vini, quo  
posito, pec-  
catum im-  
pediretur;  
VVhitaker  
quoted by  
Maccovi-  
us, Coll.  
Theol.*

*Subtractio  
auxilio Dei  
homo sa-  
cultatibus  
ad standum  
bene uti  
non potuit.  
Pareus,  
cap. 4. p.  
46. lib. De  
Gratia  
primi  
hom.*

The third Opinion escapes this Rock better then the other, had not the Patrons thereof deliver'd some thing for the declaration of *Predestination* and *Providence*, from whence the necessity of the Fall may be inferred, which cannot have any other rise then *Predestinatory* ordination. Their description of divine permission of sin is very pertinent; [*Permissio is the subtraction of Divine grace, whereby God, (executing the decrees of his will by rational creatures) either doth not reveal his will to the creature; whereby he would have it effected; or doth not incline its will in that act in obedience to his own.*] To which they adde, *If it be so, the creature sins necessarily, yet voluntarily and freely.* If any reply, This description is not quadrant to Gods permission of *Adam's* sin, we close with him; yet nevertheless



nevertheless, hence it follows,  
That all other sins are done un-  
avoidably. Again, It's reducible  
hither what some of them con-  
tend with that eagerness for, viz.  
That the manifestation of glory  
divine, which needs must be illu-  
strated, is placed in the demon-  
stration of Mercy and Justice  
punitive, which cannot be effect-  
ed but by the entrance of sin and  
misery by it, at least to the lowest  
desert thereof into the world;  
such a declarative of Gods glory  
introducing a necessity of sinning;  
And the Apostacie of *Adam* be-  
ing unavoidable, therefore it  
(together with Creation) are  
means subservient to the executi-  
on of this Decree; mans revolt  
could not necessarily ensue upon  
his Creation, unless by vertue of  
this predestinatory Decree, which  
cannot hold any middle place be-  
twixt them, but is set over them  
precedaneous to them both, su-  
bordinating Creation to Aposta-

cy, and both to the execution of one and the same decree, to demonstrate *Justice* in the punishment of sin, and *Mercy* in the remission thereof : Otherwise the necessary sequel of Creation had not been intended by God in it, which is impossible. But grant the necessity of the fall could not be concluded from the premises of either these two last Opinions, yet all the forementioned Arguments levell'd against the first, with a little diversification, are prevalent against these, as would plainly appear upon a debate of them.

Hitherto I have declared the Opinions of others in the point of Predestination, so much inculcated in our *Churches* and *university* of Leyden, together with my own reasons inducing me to a disallowance of them : I come in the last place to offer my own Judgment concerning it, and as I believe,

leeve, most conformable to the Word of God.

1. The first and absolute decree of God concerning the salvation of sinful Man, is that whereby he decreed to appoint *Jesus Christ the Mediator, Redeemer, Saviour, Priest and King*, who should abolish sinne by his death, recover (by his obedience) lost righteousness, and by his virtue communicate the same.

*Arminius*  
his own  
Judge-  
ment in  
the point  
in hand.

2. The second precise and absolute decree of God, is that whereby he determined to receive into favour repentant and believing persons, and those persevering to the end, to save in Christ, for Christ, and by Christ; the impenitent and unbelievers to leave in sin under wrath, and destroy as aliens from Christ.

3. The third decree, is that whereby he ordained (to admini-

ster sufficiently and efficaciously) means necessary to faith and repentance; and this administration to be framed according to his *Wisdom*, whereby he knowes what best becomes his mercy and severity, and according to his *Justice*, by which he is prepared to follow the prescript of his *Wisdom*, and put the same into execution.

4. Hence follows the fourth, whereby he decreed the salvation and condemnation of some singular and certain persons; and this Divine Ordination leans upon his *Presciency*, whereby hee knew from eternity, who (according to the vouchsafement of idoneous means to faith and conversion by his preventing grace) were to believe, and by his subsequent persevere, & who were not to believe nor persevere.

This

This Predestination thus explained, is,

1. The Foundation of *Christianity, Salvation, and Assurance.*

2. The *Materials* of the Gospel, yea the very Gospel it self; and as to the two first Articles thereof, necessary to be believed unto salvation.

3. Neither hath it had need to be examined or discuss'd in either *General* or *Particular Councils*, being clearly and expressly *totidem verbis* contained in the Scriptures, nor ever contradicted by any Orthodox Divine.

4. Alwayes acknowledged and held forth by all sound Teachers.

5. It accords with the Harmony of all Confessions set forth by the *Protestant Churches.*

6. It agrees very fitly, with the *Belgick Confession* and *Catechisme*; and if the words in the  
16. Art.

In Collegio  
publico-  
privato  
Academic

16. *Art.* [*Some and others*] be explained by beleivers and unbelievers, my judgement is dilucidly comprehended in it, which moved me (being to dispute publikely in the Colledge) to order the questions to be stated in the words of the *Confession*. It agrees with the Catechism, *Quest.* 20. 54.

7. It very well suites the *Nature of God*, viz. his *wisdom*, *goodness*, and *righteousness* is the principal matter and clearest demonstration of them.

8. It's at very good agreement with the *Nature of Man*, whether considered in the state of *Innocency*, *Apostacy*, or *restitution*.

9. It holds good correspondency with the *Act of Creation*, confirming it to be the communication of good, according to the intent of God, and the event of the thing; that it had its rise from *Divine goodness*, its continuation and preservation from *Di-*

*vine*

*vine Love*, and that it is the perfect and proper work of God, wherein he pleased himself, and procured all things which were necessary, *ad non peccandum*, to a not sinning.

10. It consents with the *Nature of eternal life*, and those titles wherewith it is dignified in Scripture.

11. With the *Property of eternal death*, and those names put up-  
it by the Holy Ghost.

12. It makes sinne to be truly disobedience, and the meritorious cause of condemnation, and so concords with Apostacy and Transgression.

13. It harmonizeth with the *Nature of Grace*, by ascribing all things competent thereunto, reconciling it to his justice, and the nature and liberty of Mans will.

14. It's a most advantageous declarative of the glory of Gods *Justice and Mercy*, representing  
him

him the cause of all good, and our salvation; and Man the cause of sin, and his own ruin.

15. It contributes to the honor of *Iesus Christ*, appointing him the foundation of Predestination, the procuring and communicatory cause of salvation.

16. It greatly promotes the salvation of men, being the power and means unto everlasting life, procreating in them sorrow for sin, a solicitous care of conversion, faith in *Christ*, study of good works, zeal in prayer, causing us to work out our salvation with fear and trembling, and as far as is necessary, hinders desperation.

17. It confirms and establisheth that *Order and Method* the Preaching of the Gospel requires; First, exacting *Faith and Repentance*; then promising *Remission of Sin*, the grace of the Spirit, and eternal life.

18. It strengthens the dispensation of the Gospel, and renders it



it fruitful in the promulgation thereof, administery of the Sacraments, and Publike Prayers.

19. It is the foundation of Christianity, in that in it the double *Love of God* are haply joyned together, and at good agreement one with another, namely, his *Love of Righteousness* with his *love of men*.

Lastly, This doctrine hath always been allowed of by the major part of Christians, and to this day stands approved by them; neither can it administer an occasion of its abhorrency, or ground of contention in the Christian Church: Its much to be wished, that men would proceed no further in this matter, neither be inquisitive into the unsearchable *judgements of God* any more then as revealed in the Scriptures.

And

*And this is that (most Noble and Potent States) I have to declare to your Highness's concerning this Doctrine so much ventilated in the Church of Christ: And if I should not be burdensome, I have other things to offer to your Highness's conducing to the declaration of my judgement, and leading to the self-same end, for which I am commanded hither by your Highness's: The Providence of God; the Free-will of Man; Perseverance of Saints; Assurance of Salvation, are points of so great affinity with this Doctrine of Predestination, and have so much dependance upon it, that with your good leave I shall deliver my self upon them.*

**T**HE Providence of GOD, I judge to be that careful, continual, and ever-present eye of God, by which the care of the whole Universe, and all particular  
Creatures

Creatures (not one exempted) is upon him, to the conservation and government of them in their essence, qualities, actions, and passions, as it best becomes him and suites them, to the glory of his Name, and salvation of Believers. Herein I substract nothing from *Divine Providence* competible to it; but yeeld it the conservation, regulation, gubernation, and direction of all things, even to the abolition of Chance and Fortune; yea, I subject to the great Providence the *Will of Man, and the very acts of the rational creature*, so that nothing is done without its will, though contrary thereunto: This difference betwixt good and bad actions onely observed, in that we affirm God both to will, and do good acts, but freely to permit the bad, being willing to concede the attribution of all acts excogitable concerning evil to the providence of God, so wee take heed lest  
thence

thence God be determin'd *The Author of Sin*, which I evidently enough testified in a Dispute once and again under me at *Leyden*, concerning the righteousness and efficacious Providence of God in evill; in which I endeavoured to ascribe unto Providence all those acts concerning sin attributed to God in Scripture, making such progress herein, that occasion was taken by some of impeaching me with making GOD *the Author of Sin*, which was often produced against me at *Amsterdam*, according to their suggestion from those *Theses*; but how justly, it is sufficiently manifest from my answer to the one and thirty *Articles* (mentioned above) falsely imposed upon me, this being one of them.

Touching *mans will*, I am of that opinion that he was indow'd with knowledg, holiness and other

other abilities by his Creation, whereby he was able to understand, estimate, consider, will and performe true good; even as far as the commandment obliged him; yet not this without the auxiliaries of *Divine grace*: In the state of *Apostacy* and *sin*, he is disabled of himselfe and by himself to think, will, or do any thing truly good, and stands in need of the renovating and regenerating power of God in Christ by his Spirit in his *intellect affections*, will and all other faculties, to impower him hereunto; but, participating hereof as freed from sin, he is able to think will and do good, yet still as under the Supplies of the *grace of God*.

Concerning the *grace of God* I believe it to be that gratuitous and undeserved *Passior*, whereby God is well affected towards a miserable sinner; by which, first he gave his *son*, *that whosoever*  
 I be-

believe's in him might have eternal life; and then in and for Christ justifies him, and adopts him into the right of his sons unto Salvation.

2. It is the infusion of Spiritual gifts into the understanding, will, and affections of man, appertaining to his regeneration and renovation, viz. *Faith, hope, Charity* &c. without which gracious donatives, man is not meet to think, will or do any thing that good is.

3. *Grace* is that continued assistance, that non-intermissive helpe of the *Holy Ghost*, by which the *Spirit* doth instantly perswade & excite man, (before Regenerate) unto goodnesse, infusing Salutiferous cogitations, inspiring him with holy desires, to the willing of good Actually; yea also by this he so wills and works together with man, that what man will's, he might accomplish.

And

And thus I attribute to *Grace* the *beginning, continuance, and consummation of all good*, so far as that man now regenerate, without this preventing, exciting, subsequent, and Cooperating *Grace*, is in capable to think, will, or do any good, or resist any noxious temptation. Hence it's apparently manifest, I am no way injurious to the *grace of God*, by ascribing too much to the *free will of man*, as some asperse me. The hinge upon which all the Controversy is turned, is this; whether the *grace of God* be an irresistible force: actions and operations as ascribable to *grace*, are not here disputed, none more ready then my selfe to confesse and inculcate them all; the manner of the operation onely is that in debate, wherein I believe according to the Scriptures, *that many resist the Holy Ghost, and repell Grace offered them.*

As to the perseverance of Saints my judgement is this, Persons engrafted into Christ by true Faith, and participating of his quickning spirit, have strength sufficient to encounter Satan, Sin, the World, and their own corruption, *and by the same assisting grace to carry away the Victory;* Christ himself standing by them in their assaults by his spirit, extending his favourable hand towards them (*so they be found in a fighting posture; implore his aid, and not be awanting to themselves*) preserve them from falling; so that neither the fraud or violence of Satan shall be able to seduce or pluck them out of his hands. But whether these very persons by negligence *may not desert the imitation of their existency in Christ, embrace again this present world, fall from the sound Doctrine once deliver'd to them, lose a good conscience, make void the grace of God,* would be diligently inquired into out of the  
the



the Scriptures, and very useful and necessary to be debated in our first convention; yet I profess ingenuously, It was never taught by me that the true Believer *might totally or finally fall away from the faith, and so perish*; though I cannot dissemble, there are places of Scripture which seem to countenance the same, to which I could never meet with any satisfactory answer, although on the other part there are some places alledged not unworthy of observation.

Concerning assurance of salvation, I judge him who believes in Jesus Christ, as well by the act of the holy spirit inwardly moving, and the Fruits of Faith, as by his own conscience, with the Testimony of the spirit witnessing with it, *may have a certain persuasion, and indeed be assured, if his heart condemn him not that he is the son of God, and stands in the love of Christ*; yea more, may depart

this life with an unshaken confidence of the grace of God, and mercy in Christ Jesus, and appear before that Tribunal of grace devoid of all anxious fear and trembling solicitude; yet ought he alwayes to pray, *Lord, enter not into judgement with me;* but in as much as God is greater then our hearts, and knoweth all things, and man not his own Judge; for though he know nothing by himself, yet is he not thereby justified, it is God that judgeth him: I dare not equal this certainty with that wherewith we know *there is a God,* and that *Christ is the Saviour of the world;* but the extent of this may be further treated of in our Convention.

Besides all these, there hath been much discourse abroad concerning the *perfection of Believers and regenerate persons in this life;* wherein I have been traduced as heterodox, and as almost of the Pelagian

Pelagian Opinion in this point, viz. That the regenerate in this life *may perfectly keep the Law of God*. To which I answer, That if I should thus judge, yet should I not Pelagianize either in whole, or in part, if so be I added this, they were able to do *by the grace of Christ, and not without it*; yet that there could be a plenary observation of the precepts of Christ by a renewed person in this life, I never affirm'd, neither ever denied, but left it alwaies dubious, contenting my self with that of *Austine*, whose words I often quoted in the University, having nothing to adde of my own; they were these: *There are four questions observable in the business in Austine's Judgment.*

1. Whether there was ever any man without Sin who from the beginning to the end of his life never transgressed?

2. Whether there ever hath been, now is, or ever can be any such

I 4                      person

person that sinneth not , (i.e.) who hath reached that perfection here that he transgresseth not, but fulfils the Law of the perfect God.

3. Whether there be a possibility in this life for a man to be without Sin.

4. If't be possible, why there was never any such person found.

To the first the Father answers, That there was never any such person found besides the Lord Jesus Christ.

To the second, He thought never any man attained perfection in this life.

To the third, He judg'd it possible by the grace of God and mans free-will.

To the fourth, Man doth not that which is possible by the grace of Christ, either because he is ignorant what good is, or places no complacency or delight in it.

Hence

Hence its apparently manifest, *Austine* ( the sharpest adversary the *Pelagian* Doctrine ever had ) was of this Judgement, That it *was possible by the grace of Christ in this life to be without sin*: Yea, he further addes, Let *Pelagius* confess mans possibility of being without sin to be only *by the grace of Christ*, and we are agreed; but the *Pelagian-Tenent* appeared to this Father as if man by his *own strength* ( though with greater facility *by the grace of Christ* ) had been able to keep the whole Law: How far I dissent from this Opinion, I have enter'd above, and now testifie mine account of it as Heretical diametrically opposite to the words of Christs, *Without me ye can do nothing*, and perniciously destructive to the glory of God. John 15. 9

My judgement thus stated, I cannot see any thing comprehended therein, for which any man should

He refers  
to Mr. Go-  
mar's Ex-  
pression to  
the States,  
p. 1.

should justly fear to *appear together with it in the presence of God*, or suspect any grievous evil to arise; yet being sensible of those daylie Aspersions more and more cast upon me, as if I should carry in my bosome some pernicious Heretical opinions, I am not able to divine what the matter is, unless they pretend something amiss in my Judgement *concerning the divinity of the Son of God, and mans justification before him*; for as I understand, touching both these heads much speech was had after the last Act before the Supreme Court, and many things given out upon it, for which I think my self engaged to declare to your Highnesses the carriage of the whole business.

That which relates to the *Divinity of the Son of God, and the word* αὐτὸς of which a Dispute was once had in our University; I cannot enough wonder, what brought

brought me into suspicion with some men, their jealously not being grounded upon the least probability, indeed as much remote from reason and truth, as what ever is dispersed to the prejudice of my Repute herein, may be truly termed notoriously scandalous. At a dispute one Afternoon in *Leyden*, the question concern'd the Divinity of Christ; the Opponent objected the Son of God was *αυτ. θ. &*, and therefore had his essence of himself, and not of his Father. The Respondent replied the word *αυτ. & &* was taken two waies, and either signified him who was *truly God, or him who was God of himself*; according to the first acception it was well and truly attributable to the Son of God; according to the latter it was not. The Student still urging his Argument, vehemently contended, that this was comperible to him according to the second signification, and the Essence

sence of the Father could not be said, but improperly, to be communicated to the Son and Holy Ghost, and that in right and propriety it was common to them all; and this he managed with the greater confidence, having Mr. *Trelcatius Junior* of blessed memory for him, as appears by some passages in his *Common-places* to this purpose. To which I then answered, That this opinion was oppugnant to the Word of God, and all the antient *Greek* and *Latine* Churhes, who alwaies taught, That the Son *had his Deity by eternal generation from his Father*, and that it unavoidably drew along with it two repugnant Errors, *Trithism*, and *Sabellianism*; (*i.e.*) hence would inevitably follow a Trinity of Gods, who should together colaterally have divine Essence, without the one having it from another, being only personally distinct; when for the defence of the unity of  
Essence



Effence in the trinity of persons, this only Fundamental hath been adhibited, *the original Progress of one person from another*, namely that of the Son from the Father. Hence would also follow, the confounding of the Father with the Son, inferring only a nominal difference betwixt them, which was the Opinion of *Sabellius*. It's proper to the Father to have *his Deity of himself*, or to speak more rightly, *from none*, if in this sense the Son were *αὐτόθεος*, God of himself, he should be the Father.

This Dispute went every where abroad, and reached *Amsterdam* it self, where I was enquired of by a Minister now fallen asleep in the Lord, how the case stood, who received a full account of me, with my desires that he would inform *Trelcatius* of pious memory, admonish him to rectifie his Judgement, and correct those impertinent words in his Common-

mon-places, which after a sort he took upon him to do. Herein I was far from being liable to any blame, having defended the truth and the Judgement of the Catholick and Orthodox Church; but rather *Trelcatius*, who had usurp'd a form of speaking derogatory to the truth of the thing. This is my infelicity, or the zeal of some men, the least variance arising, to have all the fault cast upon me, as if 'twere more impossible for me to be found in the Faith than any other man, though herein M. Gomar assented, who in a dispute concerning the Trinity, not long after the publication of those forementioned Common-places, did in his *Theses* three several times contradict Mr. *Trelcatius*, which I shewed the *Amsterdam* Minister, who confessed the same; yet notwithstanding all this, none endeavour'd my vindication from this *obloquie*, as some did the excusal of Mr. *Trelcatius*, by all candid

candid Interpretation, which yet could not stand in any consistency with the words: So much favor and zeal could do.

Their tender Interpretation was this, The Son of God may be tiled *αὐτόθεος*, or said to have his Divinity of himself, *quà Deus*, as he is God; though from his Father *quà Filius*, as he is a Son. It's only for enlargement that God or Essence ought to be considered *absolutely* and *relatively*; in the first acception the Son to have Essence Divine of himself; in the other from his Father. These are new Modes of speaking, novel opinions, and inconsistent; for the Son, both as God, and as Son, hath his deity from his Father; the denomination of God only, doth not express his being from the Father, as the word Son doth. The Essence of God is not any way considerable, wherein it can be said not to be communicated  
to

to the Son from the Father ; neither in any diverse respect can the same Essence both be communicated & not communicated to him ; being Contradictories they cannot be reconciled in any double consideration: If it be relatively communicated to him, he cannot have it absolutely of himself. I shall be peradventure demanded, Whether to be God, and the Son of God, be not two distinct things, which is confessed, but when by a further process it's affirm'd, that as to be the Son of God, imports his having an Essence from the Father ; so to be God, implies the having it from himself, or from none: It's denied with a further asseveration, That it is *α'μάρτυμα*. an Error, not only in Divinity, but natural Philosophy also. To be a Son, and to be God, are at no repugnancy one with another ; but to have an Essence from the Father, and yet withal to have it from none, are contradictories

contradictories, and mutually destroy one another.

To bring this Fallacy to the light, we must observe the equipollencie of these six propositions, placed parallel-wise.

God is eternal, having Divine Essence from Eternity.

The Father is from none, having Divine Essence from none.

The Son is of the Father, having Divine Essence from the Father.

The word God imports the having true Divine Essence. The term Son implies the having the same from the Father, whence properly he is called both God, and the Son of God; but as he cannot be called Father, so neither can he be said to have essence of himself, or from no other; yet what endeavours are made to

\*Essenti-  
ally.

excuse these things, by telling us, that when the Son of God, as God, is said to have Essence of himself, nothing else is intimated, but that Essence Divine proceeds not from any. But if they are pleased to do thus, nothing can be so depravedly spoken, which an excuse may not patronize. Although God and Essence Differ not \* *ἑσιν ὁμοῦς*, yet whatever is predicable of the later, may not be predicated of the first, because distinguishable after our manner of conception, to which all forms of speaking ought to be exacted; therefore made use of that by them we may have a right perceptive of things. Hence it appears we speak rightly, in saying *Gods Essence is communicable*; but falsely, *that God may be communicated*; he that understands the difference twixt the *Abstract* and the *Concrete*, so much controverted twixt the *Lutherans* and us, must easily perceive

ceive how many absurdities would follow, if such Explications as these were once permitted in the Church of God: It admits of no excuse *that the Son of God should be divine*, neither is it proper to say that *the Essence of God is common to the three persons*, when it's said to be communicated one from another. From what I say it's openly manifest how much we can tolerate in him whom we suspect not of Heresie, and on the contrary how greedily we snatch up any thing to burden him whom we have in suspicion; the first is conspicuous; for the later, this example is the least.

Concerning *man's justification before God*, I am not conscious to my self of teaching or thinking any thing which is not the unanimous sense of the reform'd and Protestant Churches, and at very good accord with their judgments herein. K 2 Some

Some controverſie of this nature indeed there was afoot betwixt *Piſcator* the *Naffovian* Profeſſor of Divinity, and the French Churches, ſtated thus; *Whether the obedience and righteouſneſs of Chriſt imputed to Believers, and in which they are righteous before God, were only the paſſive obedience of Chriſt, according to the judgement of Piſcator; or both active and paſſive, which in his whole life he yeelded to the Law of God, and that hol neſs wherein hee was conceived, as the Gallick Churches believed?*

For my part, I never durſt ſink into this queſtion, or aſſume the examination thereof, being ſatisfied, the Profeſſors of the ſame Religion may diſſent from one another herein, ſalving the unity of Faith and Chriſtian Peace; the Adverſaries one to another ſeeming to be of the ſame minde in mutual toleration and brotherly



therly forbearance, although in our Countrey some be of another judgement.

A Question is mov'd from the words of the Apostle *Rom. 4.* [*Faith was accounted for righteousness*] whether it be understood properly, so that faith as an act done according to the Evangelical-Precept, be imputed before God to or for righteousness, and that by grace, in as much as it is not the righteousness of the Law; or whether it be to be understood figuratively, and improperly, that the righteousness of Christ apprehended by Faith, be imputed to us for righteousness; or thus, whether Righteousness (into, or for which faith is imputed) be the instrumental work thereof, as some assert. I have followed the first opinion, in the *Theses* of Justification disputed under me, *Non præcisè* not rigidly, yet *simpli. itèr*, plainly, as elsewhere

συντηρῶ  
ἀπὸ τῆς

in a certain Epistle. For this I am judged unsound in the doctrine of mans Justification; but this will be more clearly manifest in a mutual conference in its due season: For the present briefly thus: I believe the justification of sinners by the sole obedience of Christ, and that his Righteousness is the onely meritorious cause for which the condonation of sin is granted to believers, and reputed as just as if they had fulfilled the Law perfectly; but inasmuch as God imputes this Righteousness of Christ to believers only, I judge in this sense it may be well and properly said, that faith is imputed for Righteousness by grace to him that believeth, God having set forth his Son Tribunal Gratia, a Mercy-seat, or propitiation by faith in his blood. But however my judgement is the same with Calvins, (whom none of us reprehends as unsound in this point) and am ready to subscribe to what he layes down in the  
third

third booke of his Institutions concerning it.

And these are the chief Articles, most noble and potent States, at the command of these Sessions I judged necessary to declare my sense of.

I have made some annotations upon the Confession of the *Belgick Churches and Haydelberge Catechism*; but of these a debate will be most seasonable in our Synod, which with your consent and evocation we hope for by the first opportunity; only give me leave to add a word or two concerning a certaine Clause, under which the Noble and Potent States Generall consented to a *Nationall Synod* in this Province; which was this, that in it the Confession and Catechism of the *Belgick Churches* should be subjected to Examination. This hath displeased many, who judg-

ed it not onely unnecessary, but very unmeet to be done; and who should procure this from the Lords the States Generall, but a person of quality and my selfe? But neither of these upon any ground; for the later, we were so far from being the authors of it, that eleven or twelve years ago at the great importunity of the Churches for a *Nationall Synod*, the States of South-Holland and Westfriesland could not judge it otherwise requisite to yeeld thereunto by their decree, then that in it the *Confession of the Belgick Churches should be brought under Examination*; we not promoting any such thing at that time either by advice or endeavour; yet really if we had, we had done nothing but our duty, and what was agreeable both to Equity and Reason, and the necessity of our present Estate.

First, that it might appeare to all the world we bear that honour to the word of God alone ( as becomes us ) that it onely is determined to be without , nay above all dispute, beyond al exception, and worthy of all acceptation.

Secondly, these book's being the writings of men , Errour maybe contain'd in them, whence it behoves us to be inquisitive , (yet lawfully in a Nationall Synod) whether there be any thing that stands need of Correction and emendation in them.

1 Whether they have an agreement of parts with the word of God , as well according to the words themselves and manner of speaking, as the genuine sense thereof.

*i.e. An exact agreement throughout.*

2. Whether or no whatsoever is Comprehended in them, be necessary to be believed unto salvation;

on; so consequently, saving health ascribed to those things to which it is not Competible.

3. Whether the Confession doth not containe and comprehend too many things as necessary to be believed unto salvation, and that saving health according to that rule be refused to be given up to what it appertaines.

4. Whether the words and form's of speaking made use of in them, are not of ambiguous acception, administring an occasion of contention; for Example, 14. *Artic. Confes.* you have this passage, *Nothing is done without Gods ordination*; if by *ordination* be meant Gods appointing that something be done, the Proposition is false, in that it follows, that God is the *Author of sin*; but if the import of it be, his *Ordination to a good end*; its rightly understood.

5. Whether there may not be found things repugnant one to another. *Ex.Gr.* A person much honoured in the Church, writes to *Piscator*; the *Nassovian* Professor wishes him to adhere to the Heydelberge Catechism; in his Doctrine of Justification cites to this purpose three places, which he thought at variance with the judgement of *Piscator*. The Professor returns, For his part he did stedfastly abide in the sense of the Catechism, alledgeth for his proof eleven or twelve places thence. Now I solemnly profess, I see not how these places admit of reconciliation.

6. Whether all things in these writings be digested in that right order and method the Scripture requires them to be.

7. Whether all things be most aptly constituted for the preservation of peace and unity with all Reformed Churches.

3 Reason. The end of a National Synod, is, diligently to consult the right ordering the affairs of the Church, to which chiefly belongs a Doctrinal Scrutiny, as well that which by Unanimous consent is admitted of, as what some Teachers earnestly contend for.

4 Reason. Such an Examination as this will not only procure authority to these writings, when after a Mature and rigid Scrutiny they shall be found concurring with the Word of God, or more and more conform'd thereunto; but also raise the credit of the Ministers in the minds of men, when they perceive the truth reveal'd in the Book of God to be so deare, and of that great account with them, that they will spare no pains to set their Doctrine in a greater Conformity thereunto.

5 Reason. Why if at any time, now especially we Judge  
such



such a thing necessary, because there are many Ministers having some Meditations by them upon several things contained in the *Confession* and *Catechisme*, which they secretly reserve, not revealing them to any, hoping to debate them in a *National Synod*; this being promised them, some suffer themselves to be perswaded not to permit their thoughts herein to see the light.

Further; The end of a *National Synod* should be this, That it may please the Noble and Potent Lords and States to establish some Ecclesiastick Sanctions by publick authority, according to which every one ought to frame himself in the Church of God. That this may be obtained from your most illustrious Highnesses, and others able to execute the same with a good Conscience, its necessary. *They understand the Doctrine comprehended in the forme of unity to be Consentaneous to the*  
Word

*Word of God.* This ought be an inducement to us to present and offer the examination of our Confession before the Supreme States; either to shew its agreement with the Word of God, or to render it suitable thereunto.

6. Reason, is drawn from the example of the Associates of the *Augustan Confession*; the *Helvetian* and *French Churches*; who not above two or three yeeres ago, enriched their Confession with a new entire Article; and the Belgick its self, since its first Edition, hath undergone a Scrutiny in subtraction from it, addition to it, and mutation of it.

I wave other Reasons that might be brought, judging these sufficient to prove that the *Clause for Examination and Review*, as they call it, is rightly inserted in the *Instrument of Consent*, of which mention was made even now.

I am not ignorant what Allegations are made against these, especially that published abroad every where, and judged to carry the greatest weight (to which I think it requisite to make answer) *That to review the Doctrine of the Church, would be to call the same into question*, which neither ought, nor is fit to be done.

1. Because it's approved by the suffrage of many grave and learned men, and stily defended against all the opposers thereof.

2. Seal'd with the blood of so many thousand Martyrs.

3. From hence would arise confusions, scandals, ruine of consciences within the Church, derisions, reproaches, and criminations without.

To

To all these I reply, 1. 'Twere better this odious kinde of speaking such as to call into question, & the like, were not used but when only humane Writings are under debate, which may have a mixture of Error in them: What reason is there to say such a Writing is called into question, *which was never questionless*, nor ever ought to be so reputed?

2. The defence of any Writing against its adversaries, the approbation of learned men, the oblation thereof with the blood of *Martyrs*, suffice not to make a Doctrine authentick; these Martyrs and Teachers being liable to erre, which is not to be denyed in this Argument.

3. The Materials of the *Confession* admit of discrimination; some touth the foundation of salvation, and are the very fundamentals of Christianity; some only are built upon this bottm, and  
are

are not absolutely in themselves necessary to eternal bliss. The former are approv'd of by the unanimous consent of all reformers, and strongly defended against all gainsayers; the later disputed to and fro amongst them, and some of these not without some shew of truth oppugned by their Adversaries. To the first of these the Martyrs have set to their seal in blood; to the last not at all. It's worthy our diligent observation what was propounded to these Witnesses of Religion in our time, and for what their own lives were not dear unto them; which if we do, we shall find they were never question'd about any thing judg'd worthy (by me) of a debate in the Synod; therefore not sealed with the blood of any. To alledge an example; When the question was concerning the eleventh Cap. to the *Romans*, 'twas asserted by some, That that place was cited in the Margin of the

Confession, and that in his sense who avouched the same, and that *The Martyrs had seal'd the Confession with their blood.* Answer was, If the exactest search were made through the great Book of Martyrs set forth by the French, it would not be found that ever any of them were so much as examin'd concerning it, or shed the least drop of their blood for it. In brief, the blood of those sacred Witnesses confirm'd this, *That in the Integrity and Simplicity of their consciences they professed the Faith,* and not that their Confession was beyond all Reproof and Exception; unless they had been so led into all truth by Christ that they could not erre.

4. If the Church were rightly instructed in the *Difference* which is, and ever ought to be 'twixt Divine and Humane Writings, and of that Liberty the Church and all other Christians are lawfully

fully invested with, of regulating the later by the former, they would neither vex themselves, nor be offended when they see all the writings of men brought to the probative touchstone of Gods Word, but rather 'twould be matter of great joy to the Church, that God had bestowed such Pastors and Teachers upon it, who might justly and fely (due order always observ'd, to the Test of the Scriptures) level their Doctrines accordingly, that it might every way accord, and in the least things perfectly agree therewith.

5. The fear of ensuing trouble, the Scoorns, Cavillings and Criminations of disaffected persons ought not to render a Doctrine once received less obnoxious to examination, they might rather turn it to their advantage, when 'twould be manifest, such persons as would do this, were not

found in their Religion, it being of Divine injunction to search and try the spirits whether they were of God.

If these Considerations had been of any moment with *Luther*, *Zwinglius*, and others, the Doctrine of the *Pontificiar.es* had never been brought to the test by them; neither those who follow the *Augustine* Confession had judged it reasonable to subject it to a new Examination, and change it in some places thereof. We cannot but approve this deed, and judge *Luther* not to have done well, being admonished by *Philip Melancthon* in the close of his life, (as it's testified in writing by our Countrey-men) to reduce the Eucharistical Controversie of the Lords Supper to some better agreement, in refusing so to do upon this ground, retorted upon *Philip*, as 'tis reported of him,  
That



That by this means the whole Doctrine should be called into question; for if reasons of this nature had been admitted, then the endeavors of the Church of Rome had been lawful in hindring the controverting and questioning by any new scrutiny the Doctrine receiv'd in the Church for so many hundred yeers.

To this it's opposed, If the doctrine of the Churches should be subjected to a new Examination, at the Celebration of every National Synod, they would never have any thing on which they might rest and firmly lean; and that it might be truly said of these Churches, That they had *fidem anniversariam*, an anual faith; and were carried about *hither and thither with every winde of Doctrine*. To which I answer.

First, The Church have *Moses* and the Prophets, the Evangelists

and Apostles, (i.e.) the whole Scripture of the Old & New Testament wherein the necessities to salvation are fully and clearly comprehended, upon this the Church shall build its faith, and lay thereon as upon an immovable foundation, into which, notwithstanding our Confessions & Catechisms every determination in all causes of Faith and Religion ought to be resolv'd.

2. There are some points in the Confession so certain and indubious, that they will never be question'd by any but <sup>the</sup> Hereticks, other branches are of that nature that were very advantageous, as oft as may be, to have them debated amongst learned and God-fearing men, that they may be ranked as neer as possibly they can, with points of greater certainty.

\* Ex. Gr.  
Whether  
Christ be  
the Son of  
God?  
Whether  
the soul  
be im-  
mortal?

3. It would be endeavour'd that

that the Confession be made up of as few heads as may be, and those briefly framed in Scripture terms, omitting all larger Explanations, Proofs, Digressions, heapings together of words and sentences, Amplifications, Exclamations, and onely delivering in it the necessities to salvation.

The brevity will render it less obnoxious to Errors, Obloquy, and Examination, taking for our example the practise of the primitive Church, which gave a draught of the Articles judged necessary to be believed in very few words.

Some there are that make a distinction betwixt the Confession and Catechism, as to a review, and judge the former (because proper to the Belgick Churches, and not so much made use of by others) may with less difficulty fall under a Synodical review and examina-

tion ; but the Catechism, not being peculiar to us, but chiefly appertaining to the *Palatine* Churches, and of general use and concernment, cannot without great detriment be brought to the test. To which I answer, If the Catechisme of *Heydelberg* must needs be the form of concord amongst the Teachers of the Churches, and to which every of them is bound to subscribe, its necessary to subject the same to Examination ; for there are no Churches ought to be in that place unto us, that we should so admit of any writing composed by them, as not to preserve our Liberty of examining the same. And this I look upon as the principal cause why the Churches of several Provinces agreeing in the Fundamentals of Religion, have framed their Confessions peculiar to every of them. Let it be granted that the *Heydelberg* Catechism is no such form and liberty con-

conceded in its Explication as is fitting, and 'twil not be necessary either to review or examine the same; the burden only of subscription thereunto removed, and moderate liberty yeelded in the unfolding thereof.

### CONCLUSION.

**A**ND this is that (most Noble, Potent . Wise, and prudent Lords) I have to propose to your Highnesses; together with a returne of thanks to this Noble and Potent Assembly (to which next after God himselfe, I acknowledg my selfe bound to give an account of all my actions) that of your Clemency you have vouchsafed to heare me patiently; with my solemne protestations that I am ready to entertaine a fraternal and amicable conference with my fellow brethren concerning these things, or any other about which at any time  
any

any controversie may arise, at what time or place, or upon what occasion soever it shall be judged requisite by these Sessions. And I further engage in every debate to yeeld my self moderate and flexible, not less prompt to learn then teach: And in as much as in every thing to be conferr'd of amongst us, there are two things attendable, First, whether that in debate be true, and then whether it be necessary to be believed unto salvation (the Scriptures being the ground of our inquiry in both) I do Sacredly affirm and solemnly oblige my selfe not to obtrude any point to be believed, my brethren dissenting from me therein, though proved by solid arguments to consent with the Scriptures, unlesse I have clearly Evinced it from the Divine word it selfe, and as dilucidly true so also necessary to be believed by every Christian to salvation; which if my brethren will be prepared

pared to do, my opinion is, there will scarce any debate or Schisme be amongst us. And further I adde; (that I may take away all feare and jealousy that on my part may hang upon this Noble Assembly, now charged and burden'd with weighty affaires, upon which the peace and prosperity of our Nation and the reform'd Churches depend) there will certainly be very many things, and those of a high nature which I shall beare with in my fellow brethren, not being Lord of another mans faith, but a Minister in this to those that believe, that in them may grow the Knowledg, truth, piety, peace, and joy in *Christ Jesus our Lord*. But if my fellow-brethren see not how they can attolerate me and grant me a place amongst them, yet notwithstanding for that which concern's my self, I hope no rent or divisi-on will ensue, which God avert; there are Schisms enough already in

in the Christian world; its incumbent rather upon every one to diminish and abolish them. In this case, I'll possess my soule in patience: and my place (though I shall indeavour to live so long as God shall prorogue my life for the common good of Christianity) I will lay downe; mindfull of that

*Sat Ecclesia, Sat Patrie datum.*

**FINIS.**



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\*\*\*\*\*  
*These books following are to be sold  
by Henry Eversden, at the Grey-  
hound in Pauls Church-yard.*

**A**N Exposition with Practi-  
cal Observations on the  
Nine first Chapters of the Pro-  
verbs, by *Francis Taylor* Minister  
of *Canterbury*, in quarto.

An Exposition, with Practicall  
Observations on the whole Book  
of *Canticles* in quarto, by *John*  
*Robotham* Minister of the Gospel.

An *Idea*, or body of Church-  
discipline in the Theorick and  
Practick, by *Mr. Rogers*, in quar-  
to.

*Imputatio Fidei*, Or a Treatise  
of Justification; wherein the impu-  
tation of Faith for Righteousness  
(mentioned in *Romans* 4. 5. 6th.)  
is explained, by *Mr. John Goodwin*,  
Minister of the Gospel, in quar-  
to

The *Right of Dominions*, or the  
*Prerogative of Kings*, proved  
from

from Scripture, by Dr. Wel-

*Lucas Redivivus*, or the Gos-  
pel-Physician, prescribing (by  
way of meditation) divine Phy-  
sick to prevent diseases, not yet  
entered upon the fourth, by *John*  
*Anthony* Doctor in Physick, in  
quarto.

*Mercy in her Exaltation*, a Ser-  
mon preached at the Funerall of  
Mr. *Thomas Taylor*, by Mr. *John*  
*Goarwin*, in quarto.

*Anabaptists Menibabs* or *Wa-*  
*ters of Arise*, being an answer to  
Mr. *Tho. Lamb*, Merchant, by  
Mr. *Price* one of Mr. *John Goar-*  
*wins* Congregation.

The natural mans case stated,  
or an exact map of the little  
world, man, in seventeen Ser-  
mons, by Mr. *Christopher Love*, to  
which is added a Sermon preach-  
ed at his Funeral, by Mr. *Thomas*  
*Manton* of Newington in 8<sup>o</sup>.

Gods glory in mans happiness,  
or the freeness of Gods grace  
elect-

*electingus*, by *Francis Taylor* of *Canterbury*, in 8o.

The Lords Prayer unclasped, being a vindication of it, against all schismaticks and Hereticks, called *Enthusiasts* and *Fratricilli*, by *James Harwood*, B. D.

*Hippolitus* Translated out of *Seneca*, by *Edm. Prestwich*. Gospel publick worship, or the Translation, Metaphrase, Analysis, and Exposition of *Romans* 12. from vers. 1, to 8th. describing and prescribing the compleat pattern of Gospel worship.

Also an Exposition of the 18th Chapter of *Matthew*; to which is added a discovery of *Adams* three-fold estate in Paradise, viz. *Moral*, *Legal*, and *Evangelical*, by *Thomas Brower*, in 8o.

A Comment on *Ruth* together with two Sermons, one teaching how to live wel, the other minding how to dye wel, by *Thomas Fuller* Author of the *Holy State*.

Pearls of Eloquence, or the school

school of Complements, wherein Ladies, and Gentlewomen may accomodate their Courtly practise, by *Will. Elder Gent.* in 12.

The doctrine of laying on of hands vindicated and asserted, being an Answer to Lieut. Col. *Paul Hobson*, in quarto.

*The Male of the Flock*, a Sermon preached before the Lord Mayor, out of the 4th of *Malachy*, by Mr. *Aggas* Minister of *Chymis*.

*These Books are now in the Press and ready to Publish.*

*Rivers* Univerfall body of Physick, in English folio.

The seventh day Sabbath sought out and Celebrated by *Tho. Tillam*, in 8o.

Mr. *John Goodwin* in answer to Mr. *Kendall*. and Mr. *Resbury*, and Mr. *Pauson*.

*Nine Questions exhibited by the Deputies  
of the Synod, to the noble Lords the Re-  
gulators of the University of Leyden, to  
the intent the Professors of divinity there  
should answer thereunto, with their re-  
spective Solutions, and opposite stating of  
the questions by James Arminius, No-  
vember 1605.*

*The Deputies question.*

i. **VV** *Hether Election or Faith  
foreseen have the priority, as  
that the later should be the ground of the  
former.*

*The Opposite stating of the que-  
stion.*

i. *Whether the Decree of Faiths donati-  
on be antecedaneous to that of determining  
Faiths necessity to salvation.*

*Solution.*

**I** Cannot answer to this question but by  
a distinction, because of that equivoca-  
tion

tion that is lodged in the word Election; If Election signifie that Decree which is according to Election, of justifying and saving those that believe, then I say, Election is precedaneous to Faith, as that which determines it to be a means of salvation; but if the import of Election be a Divine Decree of giving life and salvation, then faith hath the priority; for as believers only are saved, so they only are predestinated to eternal life. The Scripture is unacquainted with that Election by which God precisely and absolutely hath determined the salvation of any person without consideration and respect unto Faith; nay, such an Election would no way accord with that decree whereby he hath determin'd to save none but those that believe.

*The Deputies question.*

2. *Whether thence it would follow that God were the Author of sin, if he should be said by his eternal decree to have determined and directed the depraved wills of men to certain good and laudable ends.*

## The Opposite stating of the question.

*Whether to direct and determine all and every particular thing, even the ill-disposed wills of men to certain good ends, be the same with that decree that man should sin and become vitious, that by this way might be made for putting into execution that peremptory decree of God of condemning some through wrath, and saving others by his mercy.*

### *Solution.*

Sin is the transgression of the Law; therefore should God be the Author of sin, if by his efficiency the Law be broken; vvhich comes to pass either by denying or subtracting that vvhich is necessarily requisite to its impletion, or by an impulsio[n] to sin: If therefore Gods determination of mans depraved vwill be neither a subtraction nor suspension of his grace, neither any evill impulse, he cannot be thought the Author of sin; but if the determination in the question denote that decree of God, vvh[er]eby he determined mans commission of sin, and

the depravation of his vvil, he must needs fall under this imputation.

### The Deputies question.

*3. Whether Original sin of it self without actual transgression, makes men obnoxious to eternal death, or whether the guilt thereof by the interposure of Christ, be taken away from every one.*

### The opposite stating of the question.

*3. Whether to condemn some for Adams sin alone, and others for rejecting the Gospel, be not a twofold decree of condemnation, and a twofold judgment, the one Legal, the other Evangelical?*

### Solution.

The contrariety in the question easily admits of an agreement; Original Sin may oblige to Eternal death, and yet the guilt taken away from all men by Christ. A removall of guilt supposeth men obnoxious and culpable. But to answer to the



the question, It is ill-phrased to say, that Original Sin makes men guilty of death, being it is the punishment of Adams actual transgression, which punishment his guilt preceded, (*i. e.*) his obligation to suffer according to the denunciation of the Law.

To the second branch of the question we answer, by distinguishing 'twixt the impetration and application of the benefits of Christ; Since that by faith onely the benefits of Christ are appropriated to us, sure I am if freedom from guilt be to be numbred amongst them, then believers only obtain this freedom, as those upon whom the wrath of God abides not.

#### The Deputies question.

4 *Whether the works of unregenerate persons issuing from the power of Nature, may so please God as to induce him to a collation of supernaturall grace.*

#### The Opposite stating of the question.

4 *Whether the serious sense of sin and*

initial fear may so please God as to move him to remit sin ; and beget in them filial fear.

*Solution.*

To him that hath shall be given, saith Christ, and from him that hath not shall be taken away even that which he hath ; not that there is any such dignity and worth in the use and improvement of any collated good, either in nature or grace, that by the merit thereof God should be drawn to bestow greater things upon us, but such is the bounty and liberality of that Supreme Being, that though they be unworthy, yet will he remunerate with a large benediction. *Vox placendi*, the word [please] hath a double sense, and therefore we answer accordingly ; First, affirmatively, that the works of unregenerate persons may please God, (*i. e.*) be of acceptation with him : Then negatively, that they do not please him for their proper worth and excellency, though we may say, good works morally are remunerable, not so much from the strength of nature, as from the operation of the Holy Spirit in them.

The

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## The Deputies question.

*§ Whether God de jure may exact of fallen man faith in Christ, to which of himself he is wholly impotent? Or whether he affords a sufficiency of grace to all persons to whom the Gospel is preached, by which they are capacitated to believe.*

## The opposite stating of the question.

*§ Whether God by right may require any man to believe in Christ for whom by an absolute decree he determined that Christ should not die, and to whom he hath determined by the same decree to deny grace: necessarie to believe.*

## Solution.

The parts of the question are not opposite, but do very well agree; the later part giving a reason of the former, viz. Why God may require faith in Christ from collapsed man, of himself debilitated and unable thereunto, as having

determined to give him a sufficiency of means by which he might believe: The question may be thus corrected, Whether of right God may demand faith in Christ from fallen man, of himself utterly incapacitated thereunto, though he neither give, nor were ready to give sufficient grace by which he might believe.

To vvhich question the answer shall be given in the negative, that God cannot of right require faith in Christ from fallen man, of himself utterly incapacitated thereunto, though he neither give nor were ready to give grace sufficient to capacitate him thereunto; neither do I perceiue any falsity in this answer or inclination therein to heresie: It does not Pelagianize, because *Pelagius* denied any internal grace besides the preaching of the Gospel, to be necessary to beget faith in the mindes of men; nay more, this answer offends not St *Austins* Doctrine of Predestination, which yet we have no necessity to assert, as *Innocentius* the Roman Bishop thought:

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## The Deputies question:

6 Whether justifying faith be the effect and pure gift of God alone, calling, illuminating and reforming the will, and that proper onely to persons elected from eternity:

## The Opposite stating of the question.

6 Whether that may be termed a pure gift which is offered by the meer liberality of the giver, and yet may be refused by the person to whom it is offered; or whether a voluntary acceptance make it unworthy of the name of a gift; And whether faith bee given to those that are to be saved, or salvation to the faithful; Or whether both may be said in a divers respect; which if it be so, is there not in these decrees a circle in which there is neither beginning nor end.

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*Solution.*

The question being double, the answer must be accordingly: To the first I answer, that faith is the effect of God illuminating the mind, sealing the heart and his pure gift. To the second I answer by distinguishing of Election, which word if it be understood of election to salvation, which being proper to the faithfull according to the Scripture, we cannot say, that faith is given to the Elect, or those who are to be saved; but that the faithful are elected and saved; but if it be taken for that decree, by which God hath determined to administer means necessary to faith, I say that faith is the gift of God, which is conferred on them alone whom he hath chosen to this, viz. to hear the Word of God, and partipate of the Holy Spirit.

The

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## The Deputies question.

7 *Whether every person truly faithfull may and ought to bee in this life certain of his Salvation.*

## The Opposite stating of the question.

7 *Whether justifying faith in order of nature precede the remission of sins; And whether any one be bound to any other faith, then that of Justification.*

## Solution.

When God hath promised eternal life to all that believe, impossible it is that he who believes, and knows that he believeth, should doubt of his salvation, unless he question the will of God. God does not require assurance of salvation as a thing of right to be performed to him or his Son Christ, but it is a consequent of that promise by which he hath engaged to give to every Believer eternal life.

*The*

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## The Deputies question.

8 *Whether the truly faithful and elect may for a time quite lose their faith.*

The opposite stating of the question.

8 *Whether any one having and retaining faith, may fall into such a streight in which if he dyed he should be damned.*

### *Solution.*

Whereas election to salvation comprehends not onely faith but perseverance therein, as *augustine* faith, GOD chose *et* em to salvation whom he saw would believe by the help of his preventing-grace, and persevere by the assistance of his subsequent grace; [faithful] and [elect] are not of right promiscuously used, omitting therefore the word [election] I answer, that the [faithful] are sometimes in such a condition, that for some space of time they produce no effect of true faith, not so much as an actual apprehension



*sion of the grace and promises of God, nor confidence in God or Christ, which yet is necessary to obtain Salvation: But of Faith, as it is a quality and power of believing, the Apostle saith, That some having lost a good conscience, have made shipwrack of their faith.*

### **The Deputies question:**

*9 Whether the faithfull by the grace of the New Testament can in this life perfectly keep the Law of God?*

### **The Opposite stating of the Question.**

*9 Whether God require of people under the New Testament dispensation, that the flesh should not lust against the Spirit, as a duty answering to the grace of that covenant, or no?*

### **Solution.**

**The performance of the Law is to be valued according to the mind of the giver, who because either he expects it should be**  
**strict.**

strictly observed in the highest degree of perfection, or moderately, our answer only shall be twofold, viz: that a man cannot perfectly perform the Law of God, as it is considered in the rigid sense; but if moderately, and strength conferred proportionable to the demand, which is, when performance is required by Gospel-Covenant, we answer that it may be perfectly kept; but the question of the power to keep it is not of such moment as *Augustine* saith, *So a man confess that it may be effected by the grace of Christ.*

## FINIS.

### *Errata.*

Page 4. line 13. for Volege read Dolege. p. 9. l. 1. for by me, read of me. p. 34. l. 20. donation of the perseverance, dele. the. p. 46. l. 17. r. ventilated. p. 46. l. 9. r. Aquitan. p. 67. for p. 21. quoted in the marg. read 32. for 22. in the marg. see 35. p. 70. l. 11. r. saluiferous. p. 72. l. 18 for man r. men. p. 116. l. 21. for initiation r. initiation. p. 142. l. 1. and this ought to be. p. 144. l. 4. del. but.

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